

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1931

NOTE.

The present volume commences a new series of the reports of the Mysore Archæological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication *in extenso* of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the *Epigraphia Indica*.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report ; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.

An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archæological Survey of India.

Since this is the first annual report to be published by me as Director of Archæology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archæological Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,

*Director of Archæological Researches
in Mysore.*

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

Report on the Working of the Archæological Department.

Reviews the ——— for the year 1928-29.

READ—

Report on the working of the Archæological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER No. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalkankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archæology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja's College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant toured in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitaldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitaldrug and Hiriur Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitaldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.

No. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysalas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A. D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A. D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum, several of these having been illustrated with lantern slides.

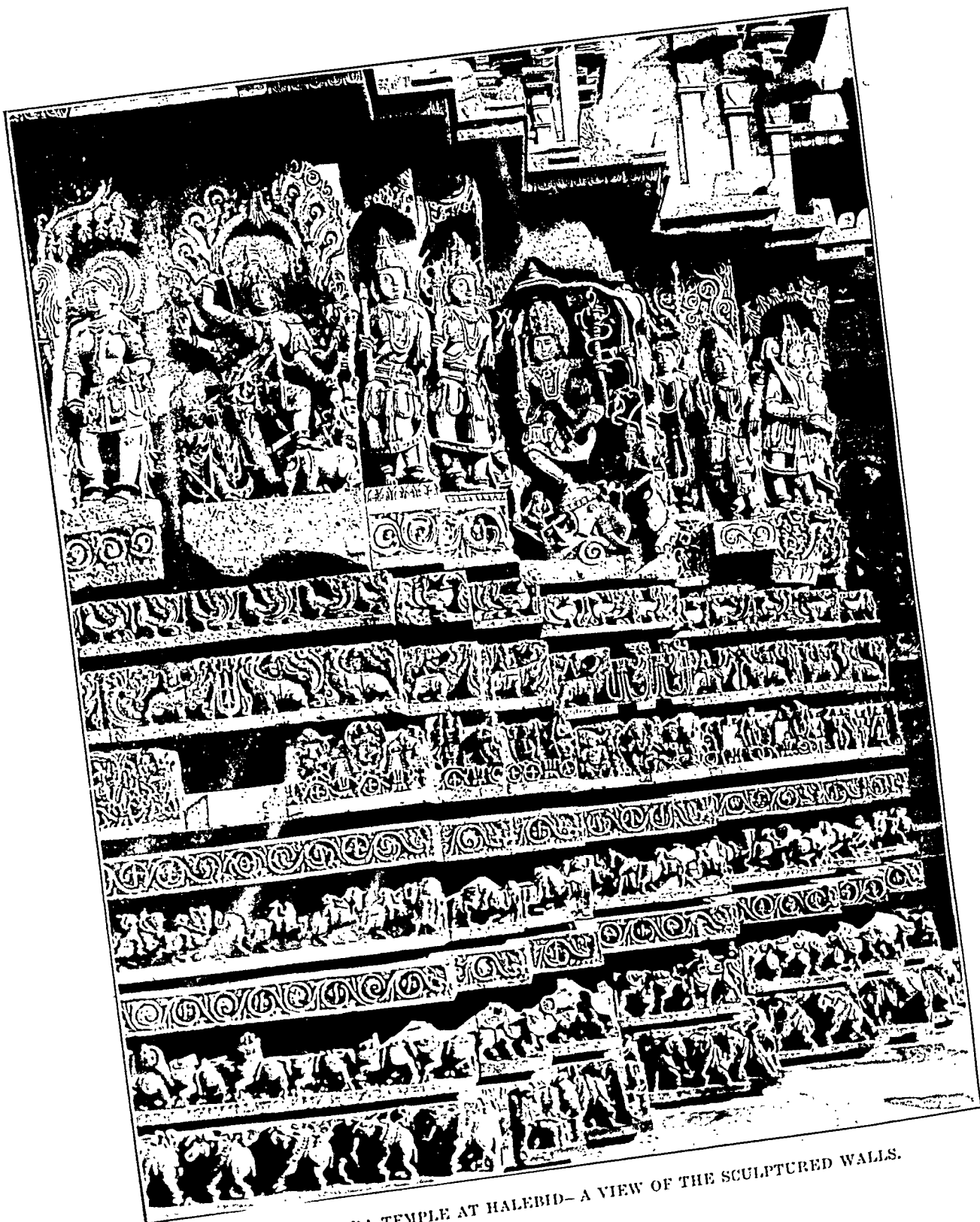
Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue and Muzrai Commissioner in Mysore.
The Chief Engineer of Mysore.
The Consulting Architect.
The Deputy Commissioners of Districts.

PRESS TABLE

Exd.—C. K.



HOYSALESVARA TEMPLE AT HALEBID—A VIEW OF THE SCULPTURED WALLS.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

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PART I.

ADMINISTRATIVE.

Arthasâstra-Viśârada Vidyâlankâra DR. R. SHĀMA ŚĀSTRY, B.A., Ph.D. (Cal.),
Staff. who held the Directorship of the department from the
year 1922, went on leave preparatory to retirement on
5th October 1928 and finally retired from service on 6th

February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O.
No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No.
2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—
C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H.
Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of
History at the Maharaja's College of the Mysore University.

The department continued to work during the year without any other change
in the staff. In spite of the heavy increase of work in the department owing to its new
activities and the need for conducting field investigation under very difficult and trying
circumstances, the members of the staff discharged their duties with remarkable devo-
tion. But for their ungrudging co-operation it would have been impossible to turn out
the work described in the course of this report.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts
both in connection with the conservation and study of
Tours. ancient monuments and for selecting suitable sites for
excavation. The Assistant to the Director toured in
parts of the Tumkur District to collect inscriptions and make a systematic survey
and study of other antiquities. He also camped at Chitaldrug in connection with the
excavation work during the days the Director was called away on other duty. The
Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur,
Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in
the Hassan, Shimoga and Mysore Districts to collect inscriptions and manuscripts.

The monuments at Holênarsipur, Kôravangala, Bêlûr, Halêbîd, and Arsîkere in the Hassan District, and at Basrûl in the Mandya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition of the monuments in those place. Visits were also paid to the Aśôkan inscriptions at Siddâpur in the Molakâlmuru Taluk, Ânekonda near Dâvangere and Harihar in the Chitaldrug District, Dêvanûr in the Kadur District and Bûdanûr, in the Mandya Taluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director:—

	Rs.	a.	p.
1. Channakêśava-svâmi temple at Bêlûr, Hassan District:— for repairing the pond and other urgent repairs. ..	970	0	0
2. Hoysalêśvara temple at Halêbîd, Hassan District ..	100	0	0
3. Brahmêśvarasvâmi temple at Kikkêri, Krishnarâjapêt Taluk, Mysore District.	781	0	0
4. Venkataramanasvâmi temple at Âlamgiri, Chintâmañi Taluk, Kolar District.	516	0	0
5. Mallik Rahiman Darga at Sîra, Tumkur District ..	4,000	0	0
6. Jumma Masjid at Sîra, Tumkur District ..	1,790	0	0
7. Jain Basti at Mêlige, Tîrthahallî Taluk, Shimoga District.	315	0	0
8. Kaitabhêśvarasvâmi temple at Ânavatî, Sorab Taluk, Shimoga District.	442	0	0
9. Fort at Manjarâbâd, Hassan District ..	500	0	0
10. Bindumâdhavasvâmi temple situated in the premises of the Kalaśêśvarasvâmi temple at Kalasa, Mûdgere Taluk, Kadur District.	1,022	0	0
11. Kêśavadêvaru temple at Angaḍi, Mûdgere Taluk, Kadur District.	1,421	0	0
12. Sîvappa Nâyak's Palace at Nagar, Shimoga District, (for putting up a tablet with a suitable inscription on the site.)	150	0	0

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archæological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.

The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahâra Belaguli, Channarayana Taluk, Hassan District.

Monuments surveyed.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the Gangas, the Châlukyas, the Yâdavas, the Hoysalas and the Vijayanagar emperors.

Epigraphy.

A copperplate grant received from Kolhapûr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Râshtrakûta empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayûrâsarma. The record which is in the Prâkrit language and Brâhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-8, dated 19th March 1928, fifty-eight gold coins, one hundred and twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archæological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bêlûr temple, that of Patel Chikkannagauda of Halêbîd and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli.

Numismatics.

Eight manuscripts were examined during the year. Of these, 'Dhanavâstu' a Kannaḍa palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them. A paper manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Paradârasôdara' Râmanâtha, son of the Bêdar king Kampîla of the Bellary District, a valiant ruler of Karnâṭaka who opposed the advance of Muhammad bin Tugalak into south Dakhan. Râmanâtha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

Manuscripts.

(1) A detailed notice of this work will appear in the next annual report of this department.

One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation of the Chandravalli site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

Excavation.

The Archæological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravalli were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

Exhibitions.

The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

Enquiries.

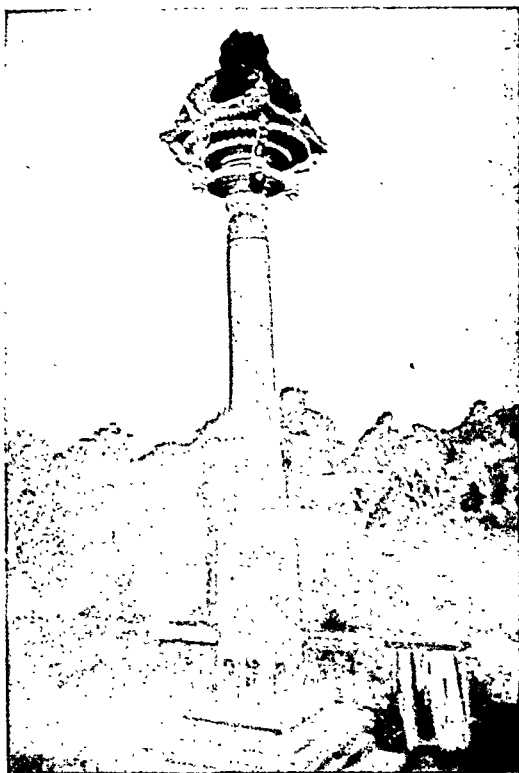
At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

Lectures.

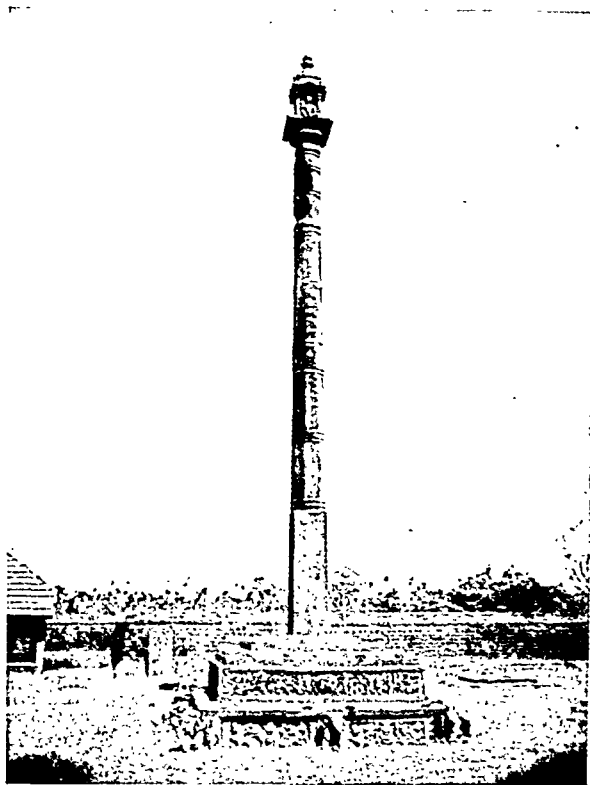
The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the *Epigraphia Carnatica* and the supplementary volumes, made no progress.

Office work.

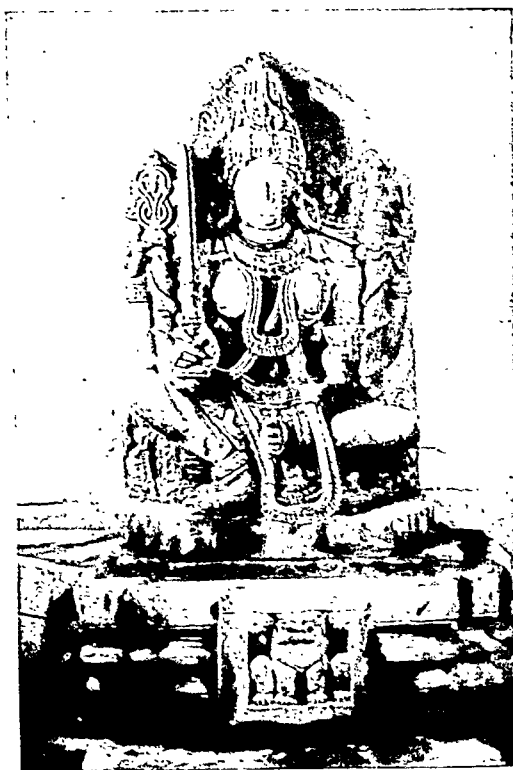
A list of photographs and drawings prepared during the year is given in Appendix B.



1. JAIN MANASTAMBHA, MELIGE. (p. 5).



2. JAIN MANASTAMBHA, HUMCHA, (p. 6).



3. DURGA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).



4. BHAIRAVA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).

PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places :—
 Mēlige in the Tirthahalli Taluk, Humcha in the Nagar Taluk, Khândya in the Chikmagalur Taluk, Gônîbîḍu and Aṅgaḍi in the Mûdgere Taluk, Agrahâra Belgulî in the Channarâyapâṭṇa Taluk, Dêvanûr in the Kaḍûr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimāṅgala in the Hiriyûr Taluk.

Mēlige is a village 6 miles to the south of Tirthahalli. It has a Jain *basti* all in ruins and overgrown with lantana. An inscription stone standing here¹ dated 1608 A.D. states that this *basti* was first erected by one Bommaṇṇa Śrêshṭhi and that it was re-built in stone by his grandsons in that year. The *basti* consists of a *garbhagriha* surrounded by a narrow passage for circumambulation, a *sukhanâsi* and a *navaranga* of about 16 feet square. In front of the *navaranga* and attached to it is a porch of two *anḱaṇas*. The pillars of the *navaranga* are of the usual 16 sided pattern on square bases; the ceilings are plain and the door of the *sukhanâsi* is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance *maṇṭapa* of five *anḱaṇas* stands in front of the *basti* at a distance of about 12 feet and at an equal distance in front of it stands a *mânastambha* of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2'-10'' in length, is square in shape to a certain height, then octagonal, further up 16-sided and finally circular towards the top.

On the side of the pillar facing the *basti*, a *bhaktavighraha* is carved with folded hands probably representing the original founder Bommaṇṇa Seṭṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha is a village about 22 miles to the north of Tirthahalli and belongs to the Nagar Taluk. It was the capital of the Śântara kings who ruled the country from about the 8th century until the 16th century and were subordinate to the Châlûkya,

(¹) Ep Car., VIII, Tirthalli, 166.

the Hoysala and the Vijayanagar rulers, being finally subdued by the Keladi chiefs. The village is variously named in the inscriptions as Hombuchā, Pomburcha and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

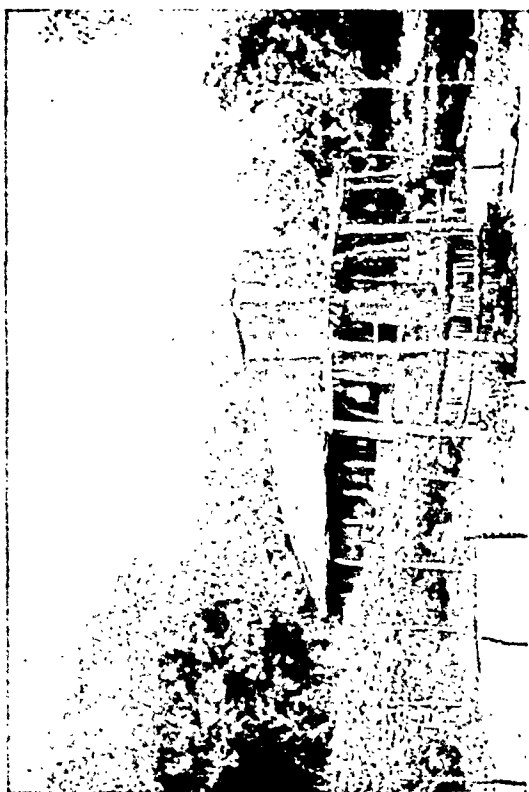
There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pârśvanâtha and Padmâvatî. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

The image of Padmâvatî is a seated figure with four hands, her back hands holding *ankuśa* and *pâśa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

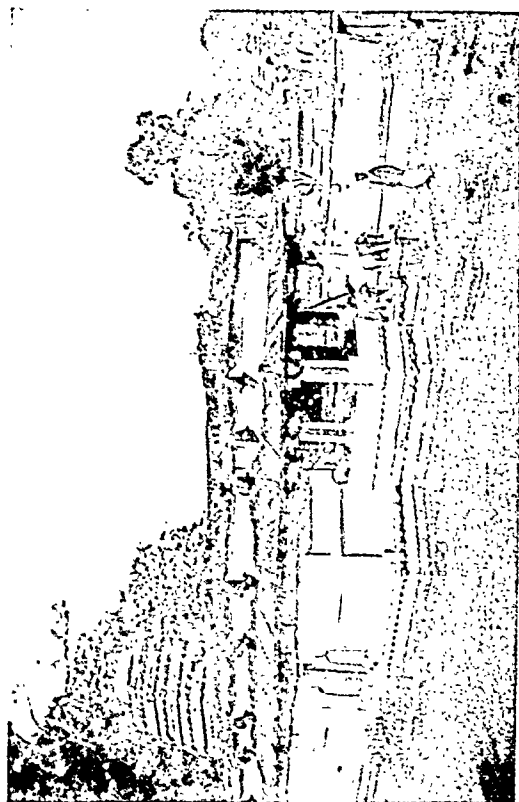
Besides these two *bastis* there are three more in the village. The most important of these is the Panchakûṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navaraṅga* and an open *mukhamanṭapa*. A verandah runs all round the temple.

In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahâdvâra* in front. Between the *mahâdvâra* and the main building stand a small *manṭapa* and a *mânastambha*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the *Aṣṭa-dikpâlakas* with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mânastambha* is very elegant and in pleasing proportions from top to bottom.

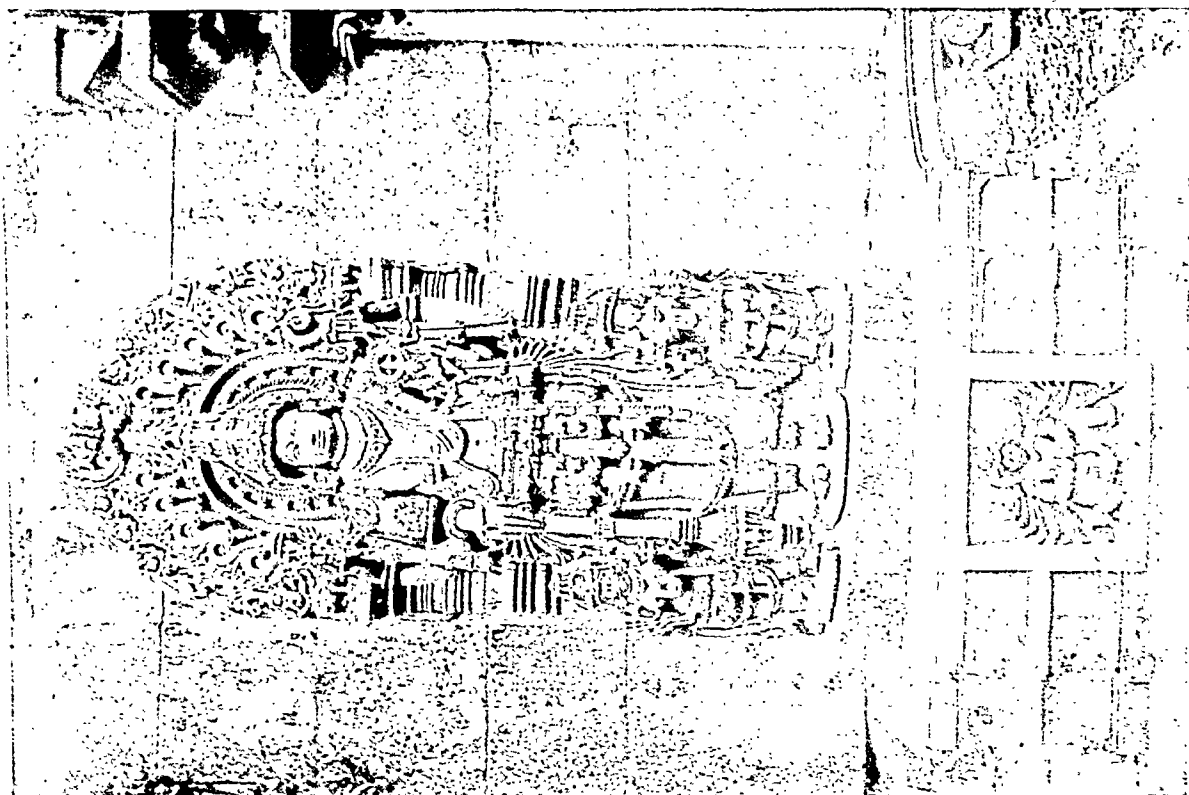
Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bâhubali and the one to the north is dedicated to Pârśvanâtha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall. This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pâliyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pârśvanâtha Basti.



2. VASANTIKA TEMPLE AT ANGADI, (p. 8).



3. MARKANDESVARA TEMPLE AT KHANDYA, (p. 7).



1. VISHNU IMAGE IN THE KESAVA TEMPLE AT ANGADI, (p. 8).

There are a number of inscriptions in the *basti* from which it can be gathered that the main *basti* of five cells was constructed in 1077 A.D. by Chaṭṭāla-Dēvi and was called *Urvī-Tilaka* (Glory of the world)¹. The *tōraṇa* pillars and the *mānastambha* also belong to the same date. An inscription on one of the pillars to the north of the *Tōraṇabāgil* states that the northern *paṭṭasāle* of the *basti* was constructed in 1147 A.D.²

Three of the images in the cells of the Pañchakūṭa Basti were ascertained to be Chandranātha, Śāntinātha and Pārśvanātha. What the other two represented could not be ascertained. The *navaranga* consists of 10 *ankaṇas* with three doors and the images of Jvālāmālinī, Yaksha and Yakshiṇi are kept in it.

This monument has suffered much on account of excessive rainfall in the *malnād* and is now covered by tiled roofing to prevent further deterioration.

There is a ruined *basti* in the garden attached to the *mutt* which the people say was once called Chandraprabhā-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the *mutt* there is an old *basti* dedicated to Bāhubali. It is called Guḍḍada Basti in the inscription and is said to have been erected in the Śaka year 820, (*i.e.*, A.D. 898) by Vikramāditya Śāntara³.

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Chālukyan and even later influence.

The temples, two in number, belonging to the village of Khāṇḍya stand on the right bank of the river Bhadrā in the midst of a thickly grown jungle. The larger one is dedicated to Mārkaṇḍ-
Khandya.
ēśvara and consists of a *garbhagriha* with a passage for *pradakṣhiṇa* surrounding it, a *sukhanāsi*, a *navaranga* and a porch. There are two very elegantly carved elephants in the Chālukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 3.)

The smaller shrine is dedicated to Janārdana and consists of a *garbhagriha* and a long *navaranga*. The image of Janārdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden *kavacha* that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Vīraballāla to the God Mārkaṇḍēśvara-svāmi⁴. Hence the temple must have existed much earlier than that date. The

(1) Ep. Car., VIII, Nagar, 60.

(2) Ibid., 37.

(3) Ibid., 35,

(4) Ep. Car., VI, Chikmagalur, 77.

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.¹

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gônibiḍu Agrahāra is a small village on the left bank of the river Hēmāvatī in the Mūḍgere Taluk and peopled by Babbūru-Kamme brahmīns. The temple here dedicated to Subrahmanya is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a *mon navaranga* and a *mukhamanṭapa* in front of it. There is a covered verandah surrounding the temple. The central cell enshrines Subrahmanya, the one to the right of it contains a linga, the one to the left contains a figure of Channakēśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small *gōpura* over the goddess's shrine.

The temple seems to have been repaired recently. A *jātra* is held every year on the 13th day of the dark fortnight of *Kārtika* when people are fed sumptuously from the temple funds.

Angaḍi is a small village in the Mūḍgere Taluk and is identified by Mr. Rice as Saśakapura, the original home of the Hoysalas. The inscriptions there call it Sosevūr. The Vāsantikā temple where Saḷa is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Śakti images. The Archak's people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

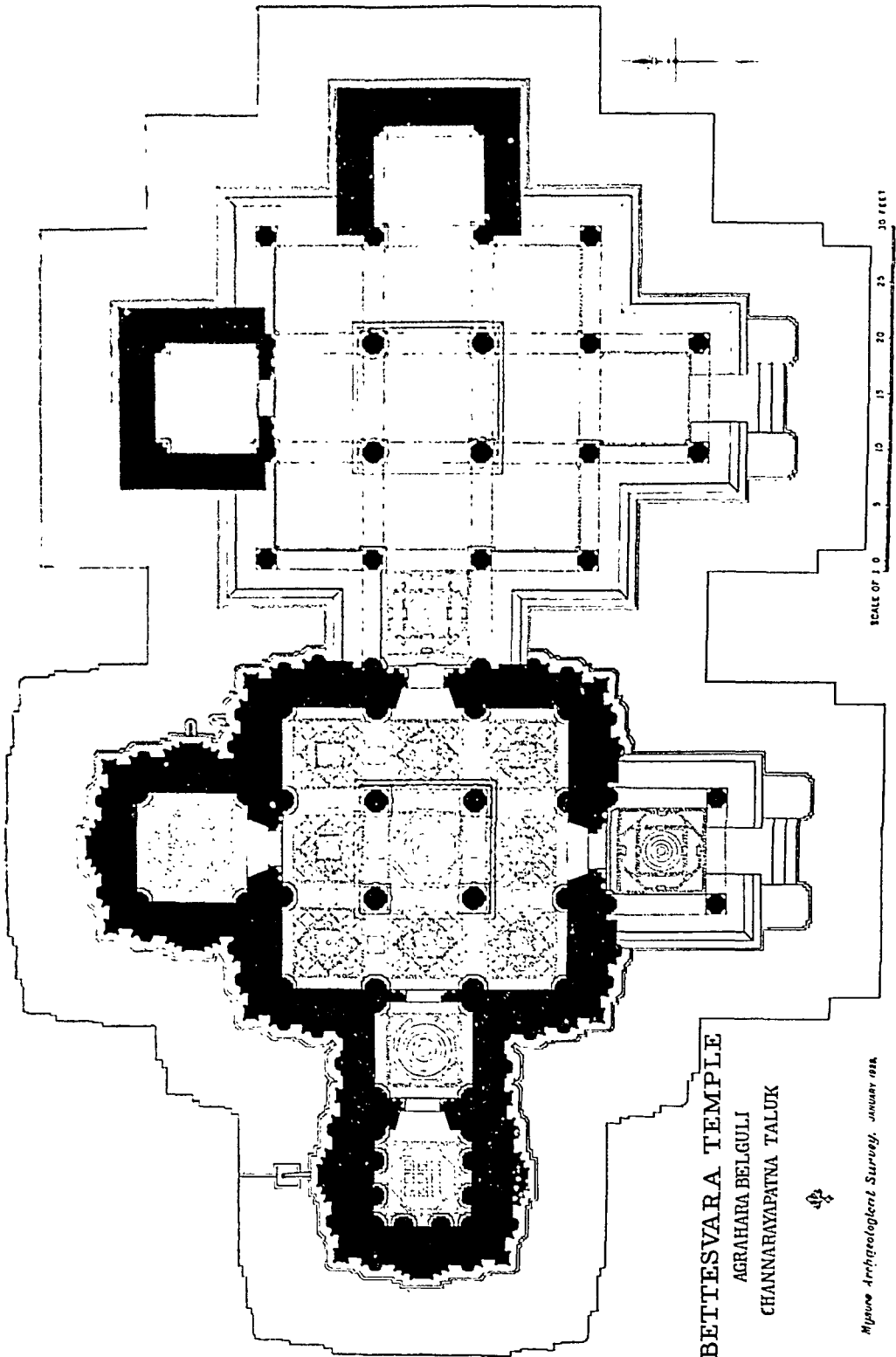
Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain *bastis* seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinālaya in one inscription²; another inscription states that the said Jinālaya was built by one Mānika Poysalāchāri³. The earliest inscription of the place is dated about 1054 A.D. before which time the *bastis* must have been in existence⁴. The bigger *basti* contains three standing images in the

(¹) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.

(²) Ep. Car, VI, Mudgere, 9.

(³) Ibid, 13.

(⁴) Ibid, 9.



BETTESVARA TEMPLE
AGRAHARA BELGULI
CHANNARAYANAPATNA TALUK



Mysore Architectological Survey, JANUARY 1911.

PLAN OF BETTESVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller *basti* contains a huge seated figure which is said to represent Śāntinātha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kêśava, the second to Virabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishnu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

The Bettêśvara temple at Agrahāra Belgūli in the Channarayapaṭṇa Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Belgūli which seems to have been its name from the beginning. In one inscription it is called Veḷugali¹ and in another it is called Panjāḍiva Belgali². A later inscription dated 1253 states that one Kêśarāja, minister to Vira Ballāja, converted this village into an Agrahāra, named it Kêśavapura and built this temple dedicated to both Kêśava and Íśvara calling it Kêśavêśvara³.

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a *navaraṅga* with a porch on the south side, the Íśvara shrine with a *sukhanāsi* on the west side, and the Kêśava shrine on the north side. On the east it is connected with a *mukhamanṭapa*. The latter has as usual projected *ankas* on all the four sides. On the north side of the *mukhamanṭapa* there is an empty shrine presumably used for keeping the processional images; on the east side, *i.e.*, right opposite the Íśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity; on the south side there is a porch corresponding to the porch in front of the *navaraṅga*. (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the *mukhamanṭapa* are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a *jagati* (plat-form) with a stone railing on either side of the *navaraṅga*. The Íśvara and Kêśava shrines have *gōpurās* in brick and mortar apparently built at a date much later than the construction of the temple.

(¹) Ep. Car. V. Channarayapaṭṇa, 243.

(²) Ibid, 244.

(³) Ibid, 242.

The Kêśava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuḍa is carved in the pedestal as usual. Other figures kept in the *navaraṅga* are : Shyamukha on a peacock ; a seated Bhairava with trident and drum in the back hands and sword and *kapāla* in the front hands and a severed head hanging underneath the *kapāla* (Plate II, 4) ; Durgā in sitting posture with *pāśa* and *ankuśa* in the back hands and sword and *kapāla* in the front hands, and a lion carved on the pedestal ; Sarasvatī with *ankuśa* and *pāśa* in the back hands and rosary and *pustaka* in the front hands ; Vighnêśvara with *ankuśa* and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sūrya-Nārāyaṇa and on the other, Mahishāsura-mardini.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved. Inside the village there is a ruined temple dedicated to Sômêśvara. An inscription standing by its side tells us that it was built by one Sôvarâśi in the year 1157 A.D.¹. There is nothing particular to mention about this temple..

DEVANUR.

The village Dêvanûr which lies 5 miles to the north of Bânâvâr is a place of much interest specially because both Mr. B. L. Rice² and Mr. R. Narasimhacharya³ have declared that it was the home of Lakshmîśa, the author of the immortal Kannāḍa

Siva Temples.

classic *Jaimini Bhârata*⁴. The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Râmêśvara temple. Near the rest-house stands the Siddhêśvara temple whose tower or *Vimāna* is pyramidal in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the *navaraṅga* is an inscription⁵ of Śaka 1156 (1234 A.D.) which mentions the name Lakshmînârāyaṇapura as an alternative to Dêvanûr. Near it are images of Sūryanârāyaṇa, the Seven Mothers, Gaṇêśa, Dakṣiṇâmûrti, Mahishāsura-mardini, Kumâra, etc. The *sukhanâsi* and the *garbhagriha* have both small lotus ceilings and the linga is said to have been brought from the Narmadâ river by

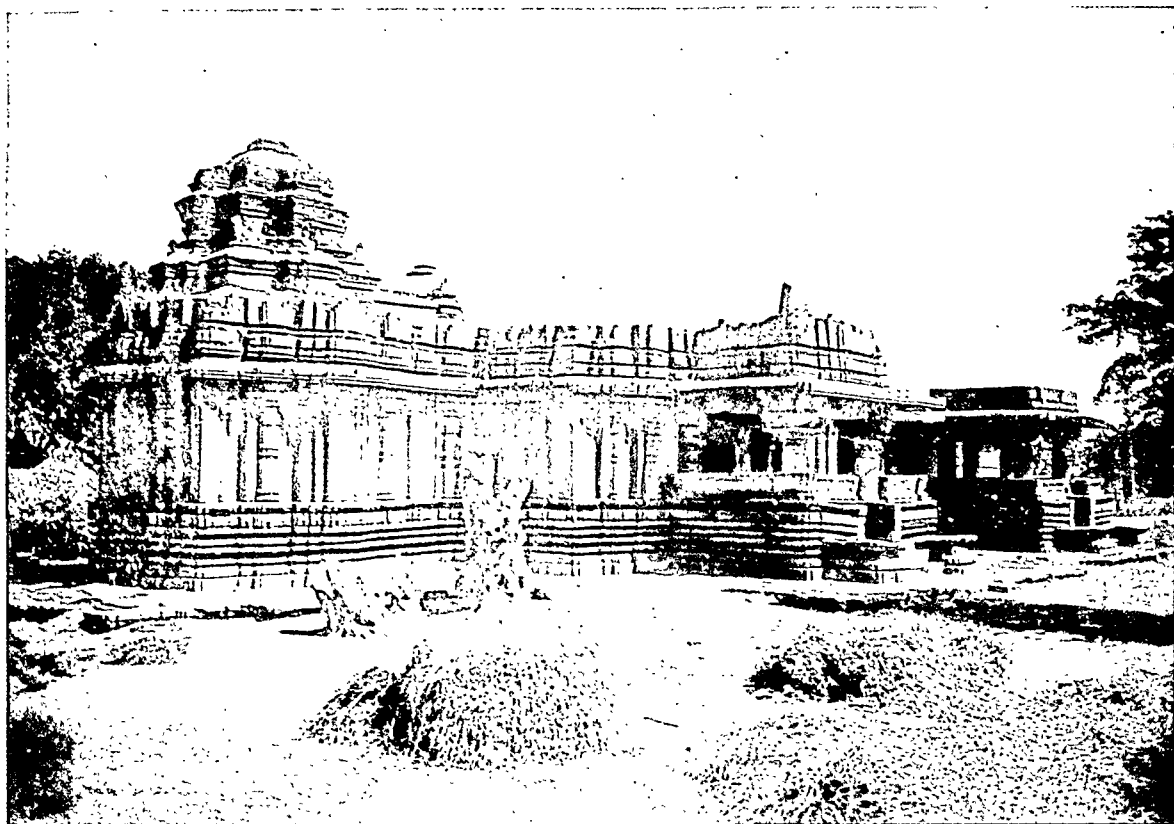
(¹) Ibid, 246.

(²) Karnataka Sabdanusasana, 1st Edn. Int. P. 46.

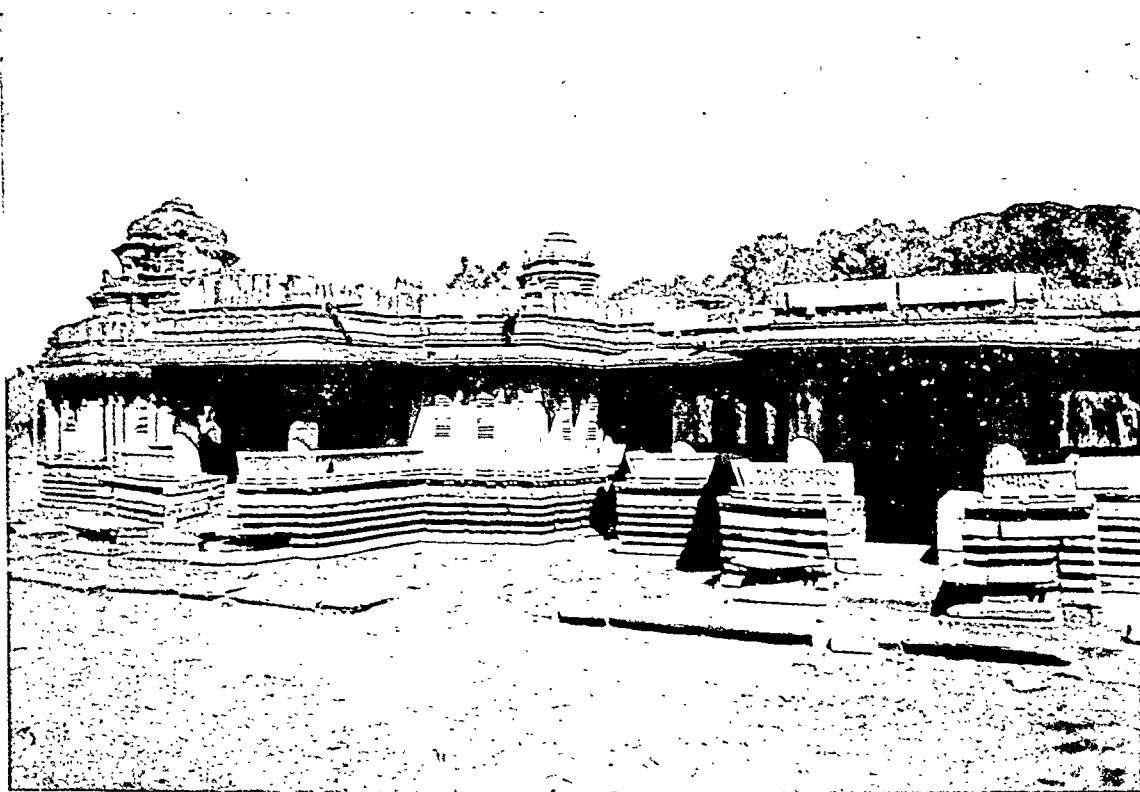
(³) Karnataka Kavicharita, Vol. II. p. 522. Also Vol. III Int. p. LIII.

(⁴) See also Mys. Arch. Rep. 1926 p. 5.

(⁵) Ep. Car. VI. Kadur 12.



1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).



2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Rudra Bhaṭṭa, the author of the Kannada work Jagannātha Vijaya. The priests of the temple who belong to the Vasishṭha-gôtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasimha, Nârâyana and Vinâyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain *basti*.

The whole village is full of the memory of the poet Lakshmîśa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. A tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmîkānta temple.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmîkānta or Lakshmînârâyana. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Râmêśvara temple.

The Lakshmîkānta Temple.

In the *garbhagriha*, underneath a domed ceiling, is the image known as Lakshmî-nârâyana holding Śankha, Chakrā, Padma and Gadā with Lakshmî seated on his lap. The images (ht. 3') are fine and show clear evidences of Hoysala workmanship. The *prabhāvali* has the common looped ornamentation with the 10 *avatāras* of Viṣṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛiṣṇa is absent, while both Balarāma and Buddha are present. The *vimāna* is pyramidical resembling that of the Siddhêśvara temple.

A plain *sukhanāsi* leads to the old *navaraṅga* whose fine *bhuvanêśvari* has been substituted by a useful and ugly sky-light. Under the south-east floor of the *navaraṅga* is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in *padmāsana*, one of which is pointed out as a statue of the poet locally called Lakshmîkānta Hebbār while the others and two similar images in the outer *navaraṅga* are said to be the twelve Śrî-Vaiṣṇava Ālvārs. As the poet's statue has neither śikhā nor *yajñōpavīta*, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Ālvārs. The outer *navaraṅga* has six pillars four of which are round and two ornate. A number of

images like those of Vishvaksēna, Śrī-Dēvi, Bhū-Dēvi and Vaikuntha-Nārāyaṇa are kept here. The last is in the *sukhāsīna* posture with a seven-headed serpent above, and holds *śankha* and *chakra* in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle *ankana* is the metallic Utsava-mūrti (processional image) similar to the Mūla-vighraha of stone with an interesting *kirita* shaped like an inverted pot.

Near the back-wall of the temple *prākāra* in a *mantapa* is a tablet in English, reading: 'Near this spot was born Lakshmikānta Hebbār, author of Jayamuni Bhārata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple. To the east of the tablet is a *mantapa* with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaiśākha, the god used formerly to be seated here in state for the *Koṭhāra* festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively :—

- (1) chanting of Vêdic hymns,
- (2) chanting of Tiruvāy-mōli,
- (3) readings from Jaimini-Bhārata,
- (4) vocal music,
- (5) instrumental music.

The local people state that the author of the Jaimini-Bhārata was their compatriot Lakshmikānta Hebbār who flourished more than two hundred years ago when the place was an agrahāta containing a large Brāhmin population. Nearly a hundred Hebbār families of the Vādagalai Śrī-vaishṇava sect are said to have lived there though they usually had Smārtas as their Purōhīts, and observed many Smārta customs. Lakshmī-kānta Hebbār is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbār Ayyangar named Venkaṭaramaiah, of the same Bhāradvāja Gōtra, known commonly as Ballê-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Śrinivāsa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet's family. These facts deserve consideration as the poet's birth-place is incorrectly identified by some people with Surapura in South Hyderabad.

(1) This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.

The Lakshmînârâyaṇa temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

AIMANGALA.

Aimangala¹ is a road-side village about 13 miles from Chitaldrug on the Hiriyr road. It has an unimportant modern temple of Kallu-kunṭe Kariamamma containing also two Vinâyaka images, while to the north of the village is a Virakta-maṭha of the Viraśaivās. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vira-śaiva *ayya* by Hirê-Medakere Nâyaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamangala. Local tradition states that a certain *dāsaiyya* desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong²; the fort would then become invincible. While the villagers were impatiently waiting, some other *dāsaiyya* gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions³ dating from

The Fort.

this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is a *vîragal* of dark greenish stone containing a Nalamba inscription (Hiriyr :1) of 975 A.D. stating that at Ayapamangala one Mâramayya of Śrīvatsa-gôtra killed himself in order to save Pergaḍe Guṇḍayya.⁴ The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

(¹) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(²) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keladi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(³) Ep. Car. XI. Hiriyr 2 and 3.

(⁴) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.

both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymphs, while in the top one the couple are seated in Kailâsa under a linga and bull with a chouri bearer on each side. The stone is 3' x 5'5" in size and the Kannada characters which are one inch square belong to the slanting Chalukyan class.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Sankha with the Vaḍagale Śrīvaishṇava caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaishṇava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a *tāli*, a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Āñjanēya carrying Sanjīva Parvata. On the way to the south breach lies a stone slab (3.5' x 1') containing a modern Kannada inscription¹ of about the 18th century.

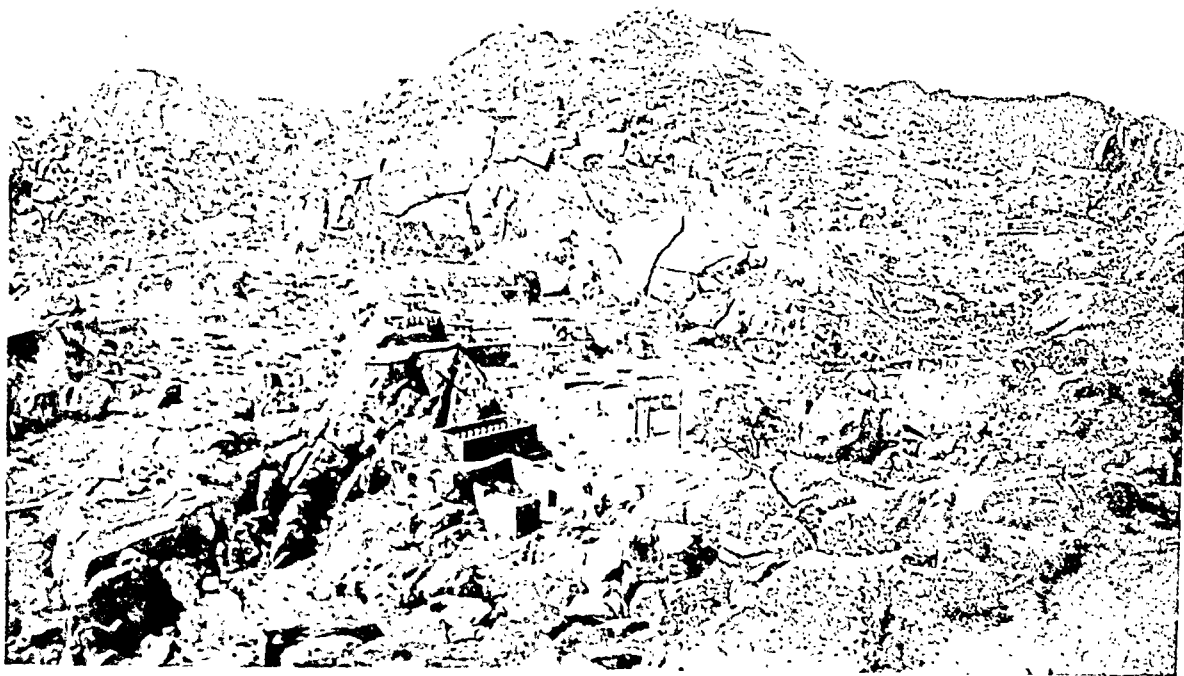
The most prominent monument is the temple of Virabhadra which stands to the north of the main road beyond the Vaishṇava temple and the ruins of what appears to have been a palace. The image of Virabhadra which is described as finely carved (5.5') is said to have been destroyed about 30 years ago. The *garbhagriha* and *sukhanāsi* are comparatively plain, while near the existing *sukhanāsi* doorway are several granite slabs with relief sculptures including a *Purushā-mṛga* and whirling acrobats which suggest the Nāyak days. The bricks used for the roof (9" x 5" x 2") also support the same date. There are indications of other structures like a *Prākāra* and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nāyak period, but the Nolamba stone Viragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

ANCIENT MONUMENTS ON CHITRADURGA HILL.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

(¹) Unpublished.



1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.



2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVARI.

strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Châlukyan Governor was ruling at the place which appears to have been known as "Sûlgal" during the 11th century¹. In the Hoysala days the hill was known as Bemmattanakallu or Bramhapurigiri which name was, for a short time changed into Perumâlepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chinmûlâdri and Farrukh-yab Hissar² have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pâṇḍavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The earliest monuments now existing appear to be the inner shrines of a series of Îśvara temples, the *lingas* of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbêśvara, Siddhêśvara and Phalgunêśvara temples and also of the Êkanâthêśvari temple are composed of such caves. To the same period belongs the Pañchalingêśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Pârâdêśappa's cave near Ankle Matt and on the top of Dhavalappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbêśvara which is often mentioned in the inscriptions.

Later on, stone *śikhara*s of the Châlukyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Maṇṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a *jagali* (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunêśvara temple the *maṇṭapa* of which was constructed in 1260 A.D. Similar *maṇṭapas* were built for the Siddhêśvara and the Hiḍimbêśvara temples also, an important difference being the use of octagonal pillars

(1) Ep. Car. IX Chitaldrug 1, 2, 3, 7, 21 and 82,

(2) Henderson : The Coins of Haider Ali and Tipu Sultan, p. 92.

in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gôpâlakrishna image on the hill, the Virabhadra image in the Siddhêśvara temple and the temple of Bhairavêśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhêśvara temple, the two doorways and perforated screens of the Bhairavêśvara temple and the much later Îśvara temple at Karivarti which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulogondi defile.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the local governors who erected a stone *gopura* and a swing *tôraṇa* for the temple of Siddhêśvara (1356 A.D.) and a tower for the Hiḍimbêśvara temple (1411 A.D.) As the main temple of Hiḍimbêśvara has no tower, the one built by the Vijayanagar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhêśvara temple appears to belong to the same period as it resembles in structure the Hiḍimbêśvara tower and the more elaborately worked stone *gopura* of the Siddhêśvara temple.

The greatest prosperity of the hill was very probably when the Nâyakas of the Kâmagêṭi line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhêśvara temple in the court yard of which the Nâyakas were being crowned, parts of the Gôpâlakrishna temple, the *manṭapa*, monolithic pillar and stone *tôraṇa* of the Êkanâthêśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nâyakas' palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to

pond appears to have been to a great extent the work of the Nāyakas. For instance, the overflow of water was led from the little tanks on Lâl-batêri to the Gôpâlasvâmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sînîr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddanna's tank the water flowed through Timmanna Nāyaka's tank and the *Oḍḍu* to the pond called "Nāga-tîrtha" near the first gate of the fort. To this period belong also the plaster work in Paradêsappa's cave and most of the structures on Dhavaḷappana guḍḍa.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation.

Mysore Rulers.

Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

Of the monuments which stand either intact or partly ruined, some deserve notice by the archæologist. Proceeding up the hill from

Fort Gates.

the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gaṇḍa-bhêrunda, Gaṇêśa and other deities. The fort-wall on either side (ht. about 25') is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called "Yenṇe Koḷa", (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumân, Gaṇêśa, Gajalakshmi and Kâḷinga-Mardana, Yâlis and fish, we notice an elephant goring the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Krishṇa dancing with butter in his hand and a dancer in an interesting pose. A few yards higher up near a small Gaṇêśa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a *garaḍi* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.

At a considerable height to the north is the old flagstaff platform known as Ekanathesvari Temple. "Jhândâ-Batêri", and near by is the temple of Êka-nâthêśvari the patron goddess of the hill. In the cave shrine which serves as its *garbhagriha* is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a *kirita* and by her side is a small seated image (in the round) of Kâlî, holding (commencing from the front back hand, clockwise): *trident*, *damaruga*, bowl, and sword. In the *navaranga* is a small image of Bhairava and a pair of portrait paintings of Krishna-râja III of Mysore and his queen. The hereditary Viraśaiva priest of the temple shows to the visitors an object weighing about 1½ lbs. and known generally as a tooth of Hiḍimbâsura. It is probably a left molar-tooth of a middle sized elephant. A smaller specimen of the same kind is kept in the Hiḍimbêśvara temple. The *mukhamantapa* is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nâyaka and a Nâyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pâleyagâr wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelet, girdle with dagger, *kâcha*, *daṭṭi*, loin cloth and anklets. He stands with folded hands and is evidently the Nâyaka who got the pillar set up. On the east face of the pillar is his queen with her part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or *tôraṇa* made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradruga used to swing themselves high up in the air and witness the *pûjâ* of the goddess. Near the swing-frame is a wooden *siḍi* pillar with a pivot on top for the cross-bar¹. It is even now used for the *siḍi* festival which takes place every year in connection with the worship of Êkanâthêśvari. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary *ḍkuḷi* during the festival season. Near it, is the basement of a disappeared stone pavilion.

(¹) A complete *siḍi* resembles the Meriah pillar of the Madras museum. Very probably the meriah ceremonial of the Gonds has the same origin as the *siḍi* festival of Mysore and the neighbourhood.



1. TEMPLE OF HIDIMBESVARA, (p. 18).



2. IMAGE OF GOPALAKRISHNA,
(p. 20).



3. TEMPLE OF PHALGUNESVARA, (p. 21).

A minor gateway leads near a rock on which stands the temple of Hiḍimbêśvara, one of the oldest temples on the hill. (Plate VII, 1.)

Hiḍimbesvara Temple. Beneath a large boulder surmounted by a stone *śikhara* is the sanctum containing a *linga*. A peculiarity in the plan of the temple is that it has two *navaraṅgas* one leading into the other and a side shrine attached to the inner and perhaps older *navaraṅga*. In common with the Phalgunêśvara temple of this period the *Sukhanâsi* is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the *mukha-manṭapa*. The pillars have octagonal or hexagesimal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the *navaraṅga* of "Virabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sûrya with its seven horses. In the outer *navaraṅga* is a soap stone inscription¹ of Perumâle daṇâyaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions² which deserve to be kept inside the outer *navaraṅga*.

In front of the Hiḍimbêśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been built in 1411 A.D. by Mallanna Oḍeyar, son of Dêvarâya I of Vijayanagar. At a little distance on the way to the Siddhêśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were *mahâdvâras* leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hiḍimba and Bhîmasat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone *vîragal*. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the
Siddhesvara Temple. Murugi matt. Near by is the *mahâdvâra* of the Siddhêśvara temple, which, without its later brick and plaster additions is similar to the *towers* already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.³ To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

(¹) Ep. Car. XI, Chitaldrug, 12.

(²) Ibid. 13 and 14.

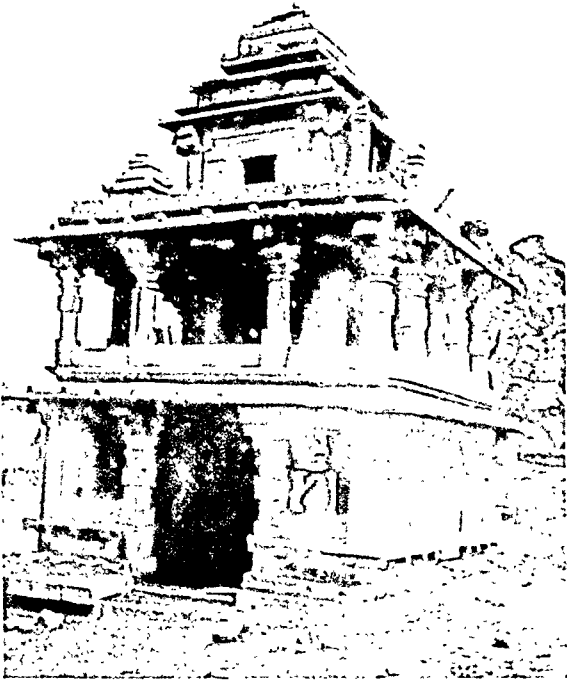
(³) Ibid. 2 and 3.

and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Plate VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nâyaka kings of Chitradurga were installed. At the back of the court is a porch leading to a *navaranga* from which doors give admission to a number of cells. (Plate VIII, 3). A *sukhanasi* containing images of Nandi and Pârvatî leads on the east to the shrine of a natural linga famous as Siddhêśvara linga. In the south wall is a niche containing a relievo-group in stone in which two chiefs with daggers and their girdle and in ceremonial attire hold a linga each in one hand and an upright pil in the other. (Plate VIII, 4). This is one of the best specimens of Sûla-Bramha, a deity worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Virabhadra (ht. c. 5') holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a *kirîta* ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded *yajnopavîta*, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in *vîrâsana* with folded hands and behind him, Nandi treading on a human head, with the goat-headed Daksha-Bramha plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Ganapati, a seated Kâli and a low-relief image on the east wall, seated in *padmâsana* with folded hands and wearing neither *kirîta* nor *yajnopavîta* which is pointed out as a portrait of Jakanâchârya. There are three inscriptions in the temple.¹ Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

Leaving the Siddhêśvara temple, we crawl up the faces of some rocks to the Tuppada Kona or Ghee-pond which appears to be after all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the "ladies' bath" and a small Subrahmanyêśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20') of several buildings which formed the abode of the Nâyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70' x 150' has plastered walls 20' high and 3' or 4' thick at the bottom, standing

(¹) Ep. Car XI. Chitaldrug 2, 3, 4.

TEMPLE OF SIDDHESVARA—CHITRADURGA.



1. STORIED GATEWAY OF THE TEMPLE, (p. 18).



2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).



3. COURT-YARD AND INNER BUILDING.



4. SULA-BRAHMA, (p. 19).

on a stone basement. The peculiarity of the Subrahmanya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nāga stones.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lâl-Batêri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-châvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nāyakas is said to have been captured here by the Mysore troops. (The bricks used here are $10.5'' \times 7.5'' \times 2''$). A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gôpâlakṛiṣṇa temple.

The steps lead down to a large temple of Gôpâlakṛiṣṇa. It is a structure in the Dravidian style with the usual *garbhagriha* and *sukhanâsi*, a six pillared *navaranga* and a large four pillared closed *mukhamantapa*. The chief peculiarity of the plan is a closed passage round the *garbhagriha* meant for circumambulation. The *garbhagriha* ($10' \times 8'$) has an image of Gôpâla-Kṛiṣṇa (ht. $3' 6''$.) which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D.¹ (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a *kirita* is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The *prabhâvali* has the images of the ten *avatâras* in the usual Hoysala form, Kṛiṣṇa being absent while Balarâma and Buddha are present. In the *sukhanâsi* is a seated image of Lakshmi with two hands in the *abhaya* and *varada* postures while the other two hold lotuses. The *sukhanâsi* doorway has a *dvârapâla* (ht. $4'$) on either side and Gajalakshmi on the lintel, this part of the temple being older than the *mukhamantapa*. In the *navaranga* are a number of images among which may be mentioned Gaṇêśa, Garuḍa, Brahma, and Vishvaksêna. The last has the front right hand in the *tarjani* pose while the others hold the *chakra*, *śankha* and *gadâ*. As is usual in Śrīvaishṇava temples, stone images of the following saints are also kept in the *navaranga*: Periyâlvâr, Tirumangai-âlvâr, Pêyâlvâr, Pûdattâlvâr, Poyhayâlvâr, Âlavandâr, Nâthamuni, Kulaśêkharâlvâr, Tonḍarâlvâr, Bhâshyakâra, Madhurakavi and Nammâlvâr. The *navaranga* has four fine pillars, each made of five smaller pillars at the bottom and the

(¹) Ep. Carn. XI. Chitaldrug 6.

ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛṣṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

Visvanathesvara Temple.

Opposite to the temple is Gôpâlakṛṣṇa-svâmi's pond with a Hoysala inscription on the eastern rock¹. Passing through a fort-gate we reach two ponds known as Akkatangiyara Honḍa near which is a small temple of Viśvanâthêśvara with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a high-*mantapa* (10'×10') in the floor of which is an opening leading to a strong stone cellar more than 8' deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as *onake kinḍi*. A soldier's wife, by name Obavva, is said to have defended it during a siege of the fortress, slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumân carved in relief on a boulder.

Phalgunesvara Temple.

A little further down is the temple of Phalgunêśvara, a cave shrine facing westward, for which a *mantapa* was built in 1260 A.D.². (Plate VII, 3.) The inscription recording this event is preserved near the temple. As in the case of the Hiḍim-bêśvara temple the boulder over-hanging the *garbhagriha* is crowned with a stone *śikhara*, and the porch in front of the *mantapa* has rounded parapet walls and projecting stone-eaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravalli valley.

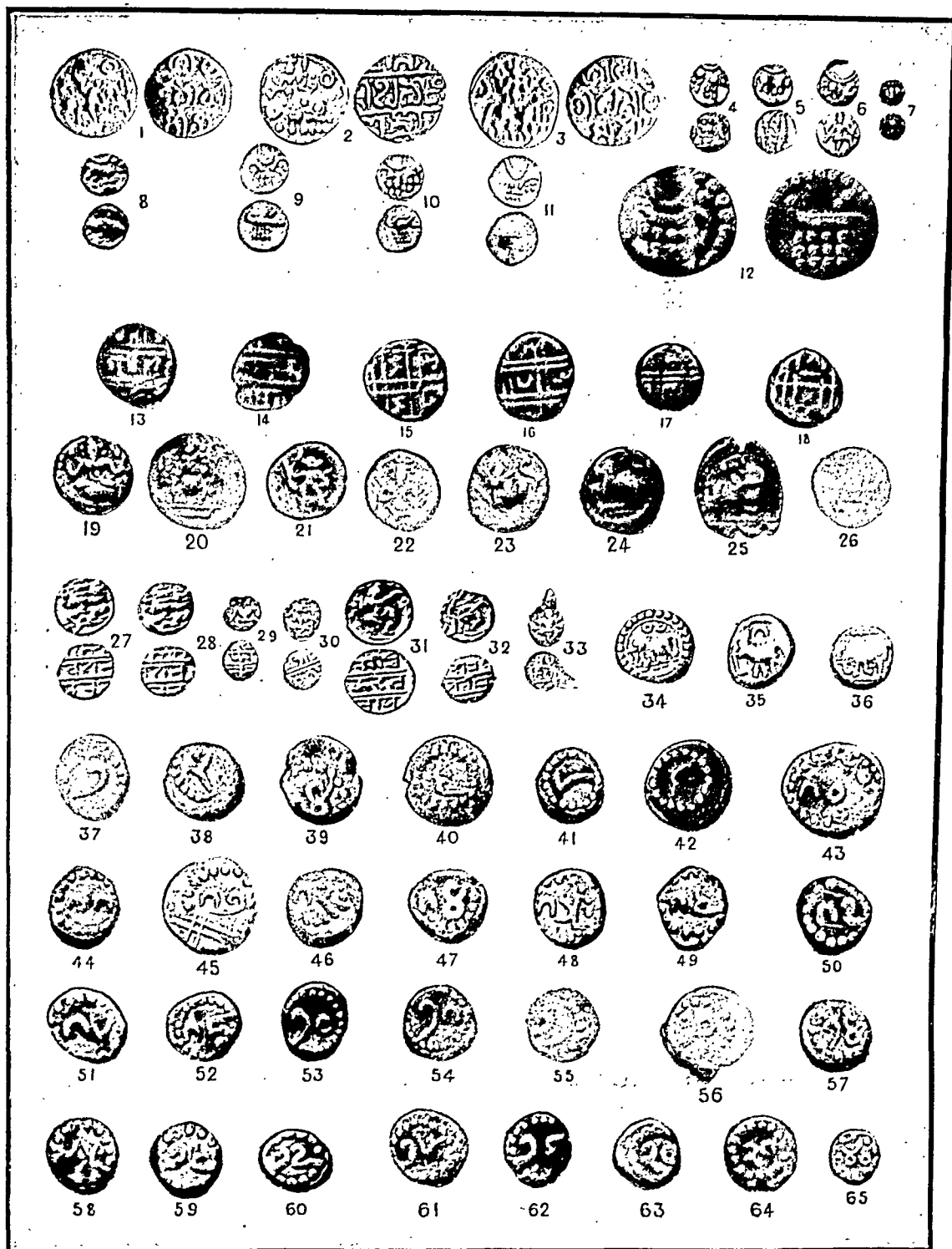
Fortifications.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nâyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bêgâr and Bêḍar soldiers from the latter of whom Hyder recruited his famous "Bêḍar" battallions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

(¹) Ep. Carn. XI. Chitaldrug 7.

(²) Ep. Carn. XI. Chitaldrug 11.



SOME ANCIENT COINS OF THE DEKHAN: HOYSALA; VIJAYANAGAR; MYSORE.

PART III.

NUMISMATICS.

1. HOYSALA COINS.¹

Sir Walter Elliot, in his famous work on the coins of Southern India,² and *Rao Bahadur R. Narasimhacharya* in the *Mysore Archaeological Reports*,³ have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Though the Hoysala kingdom was a province of the Châlukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Châlukyas. The latter, of which a large number of varâhas have been known bearing the names of Jagadêkamalla and Trailôkyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the varâhas weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Châlukyan lion type. The weight of 63 grains at once suggests a connection with the Chôla coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Châlukyas and the Chôlas had struggled for the control of the modern Mysore area; and, the Chôla power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannaḍa districts. Among the achievements of the early Hoysalas was the destruction of the Chôla power in the Kannaḍa country. In fact, it was from the Chôla governor that Vishṇuvardhana wrested Talkâḍ in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a mahâmaṇḍalêśvara under the Châlukyan Empire should have adopted the Chôla weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chôla rule in Mysore so strongly that a conquering enemy had to adopt it.

(1) Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.

(2) Page 80 ff and Pl. III Nos. 90-92.

(3) 1917, P. 63; 1921, P. 32.

Another class of coins which resembles the issues of the Hoysalas more than those of the Chôlas or the Châlukyas is that of the Kalachurya dynasty. But as the accession of Bijjala took place after the death of Vishṇuvardhana Hoysala, the resemblance is due to the fact that the Kalachuryas imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishṇuvardhana,
Vishṇuvardhana two types of whose varâhas have been known.
 (1111-1141).

Varâhas.—Type A—Two Lions.

Gold ; Size. 55" ; weight 61·75 grains.

Obverse.—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

Reverse.—Border : linear circle. 3-line legend in fine old Kannaḍa characters with straight rules between the lines :

1. śrī Ta
2. la kâ ḍu
3. go ṇḍaḥ.

[Plate IX, 1.

Talakâḍuḡoṇḍa is the title taken by Vishṇuvardhana after his general Gangarâja took Talkâḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Châlukya coins. The larger and lower lion represents the deity whose vehicle the lion is, viz., Durgâ or Châmuṇḍâ. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarâya temple at Bêlûr showing that her worship was popular in the time of Vishṇuvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Kṛṣṇarâja III and in the present day Mysore coat of arms where the lion stands for Châmuṇḍâ.

Type B.—Châmuṇḍâ.

Gold ; Size. 6" ; weight 63 grains.

Obverse.—Linear border ; maned lion to right, parts of his body being represented by large and small disjointed pellets ; on his back sits the goddess Châmuṇḍâ wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

Reverse.—Border : linear circle. Three line old Kannaḍa legend :

1. śrī No
2. ṇam-ba-vâ-ḍi
3. go ṇḍaḥ

[Plate IX, 2.

After conquering Gangavâḍi, Vishṇuvardhana took Noḷambavâḍi and assumed the title Noḷambavâḍiḡoṇḍa.

No coins have till now been definitely attributed to any Hoysala king other than Vishṇuwardhana. But a varâha with the legend 'Pratâpa Nârasimha' has been published by Hultzsch.¹ Owing to the occurrence of the title Pratâpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varâhas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Châmuṇḍâ type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

Type: Châmuṇḍâ.

Gold; size. 55"; weight 63 grains.

Obverse.—Châmuṇḍâ on lion similar to B.

Reverse.—Linear border; 3 line old Kannaḍa legend with interlinear rules:

1. śrî Pra
2. tâ pa Nâ ra
3. sim gha.

[Plate IX, 3.]

The scholar who first attributed any *hanas* to the Hoysalas was *Rao Bahadur* R. Narasimhâchârya. He found them among the coins in the possession of patel Chikkannagaḍa of Halêbîḍ, and published them with a short note.⁴ But many more Hoysala *hanas* have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name 'Vîrarâyi hana.'

Among the old *hanas* or fanams found in large numbers in South India the most common appear to be the Vîrarâyi *hanas*. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahânadi in Central India.² About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them³ to a Coorg Raja and Elliot accepting Buchanan's

(1) Q. J. of the Andhra Hist. Res. Soc. Vol. I. Part III Page 134.

(2) See Q. J. Andhra Hist. Res. Soc. Vol. III. Page 182.

(3) Num. Orient. Vol. II. Page 744.

(4) Mys. Arch. Rep. 1921, plate XI.

view that they belong to the west coast. The same view is upheld in the Mysore Archæological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srînivâsarâghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship¹. A close examination of the small gold and silver coins which go by the name of Vîrarâyi fanams shows that they can only have been issued by different people from different places.

But the most common kind is similar to those published by Elliot² and R. Narasimhâchârya³. It has on its obverse a figure formed

The Devices.

by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows

of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian fanams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala fanams such as those found at Halêbîd⁴. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varâhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion's eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion's back seen in the Halêbîd fanams becomes narrowed into the shape of the *vîrarêkhâ* or the parabola-like mark worn by Vaishnavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot's plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Vîrarâyi hana is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Vîrarâyi hana now under consideration is usually 6.2 grains. As a hana is a tenth part of the varâha the corresponding varâha coin ought to weigh about 62 grains⁵. Such a varâha was that of the Hoysalas. 2. As these coins are

(¹) Q. J. Andhra H. R. Soc. I. p. 135.

(²) Coins of Southern India Plate IV. Nos. 189-192.

(³) Mys. Arch. Rep. 1921 Plate XI.

(⁴) Elliot C. S. I. No. 86 and Mys. Arch. Rep. 1917 Plate XV.

(⁵) See also Elliot C. S. I. Page 147, No. 4.

found in large numbers between the Kâvêrî and Kṛishṇâ rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas.

3. Vîrarâyi fanams are said to be found in large numbers at Halêbîḍ and other well-known Hoysala centres. They have been collected in the Chandravalli excavations on the same level with and in close proximity to an image of Saḷa killing the tiger.

4. The name Vîrarâya occurs among the Hoysalas more than in other dynasties.

Who then was this Vîrarâya? The Chôḷa Vîrarâjendra may be left out of consideration as the Chôḷa emblems are very different from

Vira-*raya*.

the lion and the boar, and the Chôḷa coins have been known to be of a different fabric. Ballâḷa I may also be

rejected as he is not famous as Vîraballâḷa and as the Vîrarâyi fanams are subsequent and degenerate forms of the earlier Hoysala fanams. The boar on the reverse is more probably a later revived form than a continuation of the Châlukyan boar. Thus the claims of Vîraballâḷa II and of Vîraballâḷa III have to come in for final consideration. The contrast between the original boar type, figured by Elliot¹ which is small and thick with a fine lion and a boar, and the degenerate common Vîrarâyi with broad flan and conventionalised devices suggest the view that the former was issued by Vîraballâḷa II when art was still in a flourishing condition, and the latter belongs to Vîraballâḷa III and his tempestuous days. The occurrence at Halêbîḍ of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Vîrarâyi fanams appears to be Vîraballâḷa III who ruled south India below the Kṛishṇâ for over half a century and was perhaps popularly known as Vîrarâya.

A large copper coin of this kind has also been known².

The collection of the Halêbîḍ patel has at least four other types which may be arranged in the order of increasing degeneration and studied :—

Other types.

1. *Lion and Narasimha*.

Gold; size '65"; weight 6·7 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Narasimha seated in *padmâsana* facing with discus in right hand and conch in left.

[Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Vîraballâḷa II it may be assigned to Narasimha II.

(¹) Plate IX, 8; Also Elliot. C. S. I., Plate. III 86.

(²) Plate IX, 12.

2. *Standing Archer.*

Gold ; size. '27" ; weight 6·5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5.

The figure is either Râma or Śiva as Kirâta, more probably the former. The coin may, with some probability, be assigned to Sômêśvara who may have been connected in some way with Râma as seen by the name of Râmanâtha which he gave to his younger son.

3.(a) *Dancing Durgâ.*

Gold ; size. '32" ; weight 6·3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgâ wearing *kirîta*, bracelets and anklets, but otherwise naked, holding discus in the right hand, and conch in the left.

This type appears to belong to Narasimha III.

[Plate IX, 6.

3.(b) *Durgâ—Quarter haṇa.*

Gold ; Size. '15" ; weight 1·1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgâ.

[Plate IX, 7.

The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter haṇa of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.

4. *Boar.*

Gold ; Size. '32" to '37" ; weight 6·3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Vîrarêkhâ.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints.

[Plate IX, 8 to 11.

This is the most common type of Vîrarâyi haṇa. As shown above it may be attributed to Vîraballâḷa III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104.

[Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Vîrarâyihaṇas.

II. SOME PROVINCIAL COINS OF VIJAYANAGAR.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence

Provincial issues.

was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. The mention of the gadyâṇas issued in the reign of Harihara¹ from Mangalûru and Bâraṇanûru and the existence of copper coins of the elephant type with the legend *la—mana daṇâyakaru*² go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567 : “When as we came into a new Governor’s country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next³.” It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State ; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. A closer study of this series reveals its exceedingly interesting nature.

Chequered Reverse Type.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series⁴. (1) Those with the legible Nâgari legends : Pratâpa-Kṛishṇarâya, Pratâp-Âchyutarâya and Pratâpa-Sadâśivarâya with thick double rules between the lines, the vertical strokes of the Nâgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nâgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each

Reverse.

(¹) Ep. Ind., VIII 130, n. 1.

(²) Ind. Ant. XX. 304.

(³) Purchas, His Pilgrimes Vol. X. page 99.

(⁴) Plate IX, 13 to 18.

other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

The natural successors of the last series appear to be coins with legends in Nāgari, Kannaḍa, etc., definitely naming some ruler. The latter legends like Śrī Rājā Siva Chhatrapati of Mahārāshṭra, Śrī Sadāśiva of Keladi, Kaṇṭhīrava Narasarāja of Mysore and Vira Venkaṭa Rāva of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nāgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Kṛishṇarāja and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting about a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannaḍa numeral types, the chequered reverse appears in a variety of forms.

A close study reveals the very interesting fact that more than thirty different devices appear on the obverse¹. Arranged in the traditional order of Hindu Mythology they would stand thus :—(1) Gaṇeśa, (2) Half-swan Sarasvatī, (3) Sarasvatī in human form, (4) Lakshmi on lotus, (5) Goddess riding on elephant, (6) Seated Goddess—Gaurī, (7) Matsyāvatāra—half human, (8) Matsyāvatāra—fish, (9) Tortoise, (10) Boar, (11) Lion looking forward, to left or to right, (12) Lion facing, (13) Lion seated, (14) Lion face, (15) Vāmana, (16) Paraśurāma (reverse device) (17) Sitā-Rāma, (18) Kōdaṇḍa Rāma, (19) Muralīdhara Kṛishṇa, (20) Buddha, (21) Kalki, (22) Gaṇḍabhērūṇḍa, (23) Discus, (24) Conch, (25) Bell, (26) Lotus, (27) Hanumān, (28) Garuḍa, (29) Bull, (30) Deer, (31) Tiger, (32) Peacock, (33) Sword, (34) Dagger with garland, (35) Dagger between conch and discus, (36) Trumpeting elephant, (37) Elephant with lowered trunk, (38) Consorts on horse-back.

Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because : (1) the Mysore State

(¹) For some of these see plate IX, 19 to 26.

did not have under the Hindu rulers the greatness necessary for the issue of these varied types ; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire ; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar ; (4) the distinctive Vaishṇava character of the series agrees well with that of the Vijayanagar empire in its last days ; (5) the barbarous imitation of Nāgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

EARLY COINS OF THE KINGDOM OF MYSORE.

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroys ruling from places like Śrīrangapaṭṭana and Muḷabāgal. When in 1610 Rāja Oḍeyar, chief of Mysore, wrested the viceroyalty of Śrīrangapaṭṭana and was confirmed in that post by the emperor Venkaṭa Rāya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Śrīrangapaṭṭana mint during this period.

KANTHIRAVA NARASA RAJA.

Between 1646, when Kaṇṭhīrava Narasārāja defeated the combined forces of the Emperor and the Keḷadi Nāyaka, and 1666 ¹ when Doḍḍa Dēva Raja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kaṇṭhīrava Narasārāja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha ² of this ruler.

Type I. Lakshmī-Narasimha.

Gold ; size. 4" ; weight 26 grains.

Obverse.—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakshmi on his left lap.

(¹) Bherya plates, Ep. Car. Vol. IV. Yedatore 54.

(²) See also Elliot C. S. I. Plate III. Nos. 101 and 102.

Reverse.—Three-line Nāgari legend.

1. Śrī Kaṁ (thī)
2. (ra) va Na ra
3. (sa) rā ja

[Plate IX, 27, 28.]

It will be seen that in its weight, in the presence of a god on the obverse¹ and in the use of Nāgari for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Kṛṣṇarāya's varāhas have Kṛṣṇa and Venkaṭarāya's Venkaṭêśu, Narasarāja's coins should have Narasimha.

Kaṇṭhirāyi Haṇa—Type: *Narasimha*.

Gold: size. 25"; weight 5·2 grains.

Obverse.—Four-armed Narasimha seated to front holding conch and discus.

Reverse.—Variety A: Three-line Nāgari legend, with interlinear double rules probably standing for

1. Śrī,
2. Kaṁ ṭhī
3. ra va

[Plate IX, 29.]

Variety B.—Three-line legend—uncertain with similar rules.

[Plate IX, 30.]

Next to the Vīrarāyi haṇa, the Kaṇṭhīrāyi haṇa is the most common gold coin in South India. The successors of Narasarāja and many of their neighbours appear to have issued these haṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pūrṇayya got Kaṇṭhīrāyi haṇas minted in large numbers. Pūrṇayya's issues are known as Giḍḍa or small Kaṇṭhīrāyi haṇas while the issues of Narasarāja are called Agala or broad Kaṇṭhīrāyi haṇas.

No distinctive copper coins of Narasarāja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar² is a variety with a lion facing and seated on its haunches which may as well have been issued by Kaṇṭhīrāya Narasarāja.

CHIKKA-DEVARAJA.

No coins are known which can be definitely attributed to the successors of Narasarāja until we come to the reign of Chikka-Dēvarāja. Elliot long ago published³ a coin regarding the authorship of which he was doubtful.

(1) Lakshmī-Narasimha actually appears on the coins of Harihara I.

(2) See Page 29 of this report.

(3) Elliot C. S. I. No. 106. Plate III.

Type: Kṛishṇa.

Gold; Size. 4"; weight 52·7 grains.

Obverse.—Under ornamental arch Baby Kṛishṇa dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kālingamardana and in the former, of Navanīta-nṛitta Kṛishṇa.

Reverse.—Three-line Nāgari legend with single intervening rules:

1. Śrī Chi
2. ka de va
3. rā ja

[Plate IX, 31.]

A half-varāha weighing 25·7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varāha, but the legend appears to be slightly different. [Plate IX, 32.]

Chikkadēvarāja altered the old Mysore type both on the obverse and on the reverse; but he kept up the old weight standard.

KANNADA NUMERAL TYPE.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannaḍa numeral. These numbers range generally from one to thirty one¹ and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years? It has been suggested that the coins could be attributed to Doḍḍakrishṇarāja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadēvarāja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadēvarāja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadēvarāja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśālāksha Paṇḍita, might have introduced the system of minting the regnal years on

(¹) Plate IX, 37 to 64.

the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadêvarâja. However the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department with chequered reverse, bearing on the obverse the numeral 40.¹ Jackson² mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadêvarâja was possibly continued by his successors.

ELEPHANT TYPE.

By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal's back being caparisoned. The occurrence of this type among the ruins of places like Muḷa-bâgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavâyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarâja down to the regime of Hyder, *i.e.*, between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadêvarâj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

(¹) Plate IX, 65.

(²) Jackson : Coin Collecting in Mysore, P. 13.

MANUSCRIPTS.

1. JAYAREKHA OF TUNGOTI, (p. 47)
 This manuscript page contains a single column of text in Kannada script. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a title or heading, followed by a series of lines of text. The second paragraph starts with a new line of text, and the third paragraph begins with a new line of text. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a title or heading, followed by a series of lines of text. The second paragraph starts with a new line of text, and the third paragraph begins with a new line of text.

2. PARADARA SODARA RAMANA KATHE, (p. 35).
 This manuscript page contains two columns of text in Kannada script. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a title or heading, followed by a series of lines of text. The second paragraph starts with a new line of text, and the third paragraph begins with a new line of text. The text is written in a clear, legible hand and is organized into several paragraphs. The first paragraph begins with a title or heading, followed by a series of lines of text. The second paragraph starts with a new line of text, and the third paragraph begins with a new line of text.

PART IV.

MANUSCRIPTS.

(1) DHANAVÂSTU.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannaḍa work named *Dhana-Vâstu* or *Treasure Sites*. It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is 16"×13 $\frac{3}{8}$ "×4" (with boards). The characters are modern Kannaḍa with a few peculiarities. The language is mostly Kannaḍa prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: *Dakṣiṇa*, *Gârhapatya* and *Āhavanîya*. Prayers are offered to Sandhyâ, Gâyatri, Śakti, Mahākālî and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brâhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the treasure seekers.

Mention is made in the work of places like Maṇipura (Châmarâjanagar Taluk) Kikkêri, Belgoḷa also called Chôlarâjapura, Châmarâjapaṭṭana, Râmanâthapura, Beṭṭadapura, Arkalgûḍ, Chûta-pura or Mâgaḍi, Sâvandidurga, Piriypaṭṇa and other places in the Mysore State. Even the temple of Agastyêśvara (probably that at Tirumakûḍlu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the *figus religiosa*. The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.

(2) PARADÂRA SÔDARA RÂMANA KATHE.

There is a general impression that there are fewer historical works in Kannaḍa than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannaḍa works.

Sources of history in Kannaḍa. More than six years ago, Mr. M. H. Rama Śarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archæology to the existence in the Oriental Library at Mysore of four palm leaf manuscripts which contained the heroic story of Râmanâtha, a Karnâṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannaḍa poetical work by Nanjuṇḍa, while the other two are copies of a smaller work by Ganga. Mr. Rama Śarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjuṇḍa's work: Paradâra Sôdara Râmana Kathe.

The manuscript now used is number cd 12 *ka* in the manuscript catalogue of the Library. The first leaf is missing and the story, as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumâra Râmanâtha, son of King Kampila of Kummaṭa, are narrated in the present manuscript in ten *âśvâsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 226 leaves each measuring 1' by 2". (Plate X, 2.)

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

At the end of every *Âśvâsa* of the poem, the author Nanjuṇḍa, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived.

The name of his grand-father was Vijaya¹, that of his father, Mādhava², and that of his younger paternal uncle Vijaya³. The last named is said to have died in battle in the presence of his master Nanjarāya or Nanjarāja, who ruled Changanāḍ between 1502 and 1533.⁴ On page 5a of the manuscript⁵ the poet says:—

ಚಂಗನಾಡಾಳ್ವ ನಾಲ್ವತ್ತು ನಾಯಕಗಟ |
 ಸಿಂಗನೇನಿಪ ಮಾಧವನಾ ||
 ಅಂಗೋದ್ಭವನಂಜುಂಡನಾನಿಜನುಮ |
 ನಂಗೋಳಿ ಪೇಳ್ವೆ ರಸಿಕರ ||
 ಯದುಕುರಾಮಾತ್ಮಕೆಂದೆಂಬ ಕುರಾಗತ |
 ವಿವಿತಬರಿದನಾಂತೆನಿವಾ ||
 ಚದುರಮಾಧವನಾತ್ಮಜ ನಂಜುಂಡನಾ |
 ನೊದವಿ ಪೇಳಿದನೀಕ್ರುತಿಯಾ ||

It is thus certain that the poet was connected with Changanāḍ and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar⁶ opines that his father Mādhava must have been a brother of Mangarasa, who was the author of Jayanripakāvyā, and other works and lived in 1508⁷. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjunda is said to have been killed in battle by a general of Rāja Oḍeyar of Mysore (1578-1617)⁸ the work was more probably produced about the year 1570.

In spite of the fact that more than two centuries elapsed between the death of Kumāra Rāma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Ferishta. The main events relating to the kingdom of Kampilārāya, its relations with the Hoysalas and the Kākatīyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

Historical Value.

(¹) ಯದುಕುರಾಮಾತ್ಮಕ ವಂಶೋದ್ಭೂತನಾದ ಪ್ರಭುಕುರಾಗ್ರಗಣ್ಯ ವಿಜಯನೃಪಾಲ. Mss. Leaf. 5.

(²) Mss. Ibid.

(³) Mss. Ibid

(⁴) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.

(⁵) Stanzas 67 and 68.

(⁶) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.

(⁷) Mangarasa is referred to by Nanjunda not by name, but only as 'hiriyayya.'

(⁸) Mys. Arch. Rep. 1925, p. 16.

collected either from the strong local tradition existing near Ānegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjunḍa is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjunḍa to have been officers in Kampila's treasury.

OUTLINE OF THE STORY.

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Meru¹ lay the Karnāṭa country, rich, splendid and glorious,² with innumerable villages, cities, districts, fortresses³ extending from the Kāvêri to the Godāvāri⁴ and containing, by the side of the beautiful Tungabhadra⁵ and a splendid lake,⁶ the famous Pampâkshêtra or Pampâpuri⁷ wherein resided the linga of Virûpâksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale⁸ in the heart of which was situated the strong durga or fortress of Kummaṭa, a historical Eldorado,⁹ populous, prosperous and very rich, with streets and divisions well arranged.

-
- (1) ಆ ಮೇರು ಗಿರಿಯ ದಕ್ಷಿಣಭಾಗದೊಳಗೆ |
ರಾಮತೆ ವಡದೆನೆದಿರ್ಪ ||
ಭೂಮಿಗಳೆಡೆಯೊಳಿರ್ಪುದು ಕಂನಾರ್ಕುಟಮ |
ಹಿಮಂಡಲ ಗಾಡಿವೆತ್ತು || (p. 8b, st. 20)
- (2) ಸಿರಿಯಿಂದಾ ಸಿಂಗರದಿಂದ ಸೊಬಗಿನಿಂದ |
ಕರಮೆನೆಪುದು ಕಂನಾರ್ಕುಟ || (p. 7b, intro : verse.)
- (3) ಗ್ರಾಮನಗರ ಬೇಡ ಬರ್ವಡ ದುರ್ಗದೋ |
ಣಾಮುಖ ಸಂದೋಹದಿಂದ || (p. 8b, st. 22)
- (4) ಕಾವೇರಿಯಿಂದ ಗೋದಾವರಿಗೆ ಮಿ | ದಾರ್ಕ (p. 8b, st. 21)
- (5) p. 12a. st. 72.
- (6) p. 12b. st. 77. ಕಂಡಾತಾಕರ.
- (7) p. 14a. Line 5. Hampi in Vijayanagar, Bellary District.
- (8) ಆ ವಿರೂಪಾಕ್ಷನ ನಿಲಯದ ದಕ್ಷಿಣ |
ಭೂವಳಯದೊಳುಮೃಗಗಳಾ |
ಅವಾಸದಂತಿರ್ಪುದು ಹೊಸಮರೆ.... || (p. 21b, st. 1)
- (9) ಅಳುಕಿ ದಾನವರಟ್ಟುಳಿಗಮರಾವತಿ |
ಯಿಳಿದುದಾದುರ್ಗ ಕೆಂದೆನಲೂ ||
ಪೊಳೆವ ಪೊಂಗಳಸದುಪ್ಪರಿಗೆಯ ನಿಲಯ ಸಂ |
ಕುಳದಿಂದಾ ಮೆರೆಪುದಾ ನಗರಿ ||

From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums¹ etc. Hariharadêvi² was his crowned queen. Baichappa³ was his excellent minister and yuvarâja Bhairava⁴ his son. Ballâla the Hoysala king and Vîrarudra the Kâkatîya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapatirâya could be very easily captured if only Kampa minded⁵. The birth of Kumâra Râmanâtha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Vîrarudra and Ballâla⁶ and fully justified his *birudas* mûvaru-râyara-gaṇḍa, mîsara-gaṇḍa, gajapati-gaja-simha, narapati-nara-vêtâla and the like. No wonder then that Râmanâtha's two sisters, Mâramma and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies⁷ and was created the yuvarâja.⁸ His one ambition was to curb and check the

(1) ಕರಿಶಾಲೆ ಹರುಶಾಲೆ ನಿಶಿತಾಯುಧಶಾಲೆ |

ಸುರುಚಿರ ನಾಟಕಶಾಲೆ ||

ವರಚಿತ್ರಶಾಲೆ ಮಂತಣ ಶಾಲೆಗಳಿಂ |

ದರಮನೆ ಕಣ್ಣಡಮಾಯ್ತು || (p. 29b, 2)

(2) P. 31a, st. 24; (3) P. 31b, st. 27. (4) P. 31b st. 28.

(5) ಹೊಕ್ಕಿರಿವನು ಬಲ್ಲಾಳನ ರಾಜ್ಯವ |

ನೊಕ್ಕಲಿಕ್ಕುವ ನೊರುಗಲ್ಲ ||

ಯೆಕ್ಕತುಳದ ವಿರರುದ್ರನ ರಾಜ್ಯವ |

ಮಿಕ್ಕವರಣೆಯ ಕಂಪಿಲಗೆ | (p. 32b, st. 40)

ದಿಳ್ಳಿಯ ಸುರುತ್ತಾಣನ ರಾಜ್ಯವನೆಲ್ಲ |

ಕೊಳ್ಳೆಕೊಂಬನು ಕೊಪಿಸಿದೊಡೆ ||

ಕಳಂಕವೈದಿಸುವನು ಗಜಪತಿರಾಯ |

ಗುಳ್ಳದೇಶವನೆಲ್ಲವನು || (p. 32b, st. 41)

(6) p. 53b, st. 64-66.

(7) ಪಂಚಬಾಣಂಗಳ ನಡವೆ ಕಂಗನದಿರ್ಪ |

ಪಂಚನಾಯಕನಂತೆ ಕಾಂತ ||

ಪಂಚಕದೊಡಗೊಡಿ ಕುವರನೆಸೆದನಾ |

ಕಾಂಚನಮಣಿ ವಿಷ್ಣುವೊಳು || (p. 55a, st. 91)

(8) ತಮತಮಗೊಲಿದು ಕೊಂಡಾಡ ಪಾರರ ಭೂ |

ರಮಣರು ಸುಕುಮಾರನಿಗೆ ||

ಸುಮುಹೂರ್ತದೊಳು ಯುವರಾಜ ಪಟ್ಟವನಾ |

ಸಮಯದೊಳೊಲಿದು ಕಟ್ಟಿದನು || (p. 56b, st. 115)

The poet speaks also of Bhairava as Yuvarâja (p. 31b. st. 28).

vandalism¹ of the Turukas who were a menace to the peace and religion of the country. Râma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship² and bravery had spread his fame everywhere in the country.

The relation between the kingdoms of Kampila and Ballâla was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysala and often had roamed about in the dominions of Ballâla wresting from the rich³ their riches and raiding the towns and forts⁴.

Once, when Râma sent his messengers to Hulihêru, a place in Ballâla's dominions⁵, the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time⁶. The fortifications were captured and Ballâla's men were completely defeated. Ballâla could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Kodagu, Maleyâla and Tivuḷa countries⁷ he crossed the valley of Bâgûr⁸ to crush Kampila.

- (¹) ದೇವಾಲಯಗಳನ್ನೊಡೆದು ಕೆಡಿಸಿದರು |
 ದೇವರ ಕಿತ್ತು ಧರಣಿಯಾ |
 ದೇವರ ಸತ್ಯಮರ್ಪ ಕೆಡಿಸಿದರು ಥ |
 ರಾವಳಿಯೊಳು ದಾನವರು || (p. 59b, st. 26)

- (²) In this connection it may be said that Râmanâtha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a. st 64.)

- (³) ಬಡವ ಸುಖ ಗದ್ಯಾಣವ ಕೊಂಬರು |
 ಪಿಡಿದು ಧನಕರ ಧನವನೊ ?
 ಜಡಿದು ಶೇಷದೊಂಬರು ಕಂಪರಾಯನ |
 ಗಡಿಯವರಾರಾಜ್ಯದೊಳಗೆ || (p. 66a, st. 2)

- (⁴) ಕೋಟೆಯೊಡೊಳಪೊಕ್ಕು ಪುರಗಳೊಳಗೆ ಬಲು |
 ದೇಶಿಯ ನಾಯ ಪಿಡಿದರೊ ||
 ಲೂಟಿಮಾಡುವರು ಹೊಸಸರದೊಳವರ ಕಾ |
 ರಾಟ ಕೈಮಾರುತಿಹುದು || (p. 66a, st. 3)

- (⁵) 66b, st. 6. (⁶) 68a, st. 30.

- (⁷) ಕೊಂಗು ಕೊಡಗು ಮರೆಯಾಳತೀವುಳದೇ |
 ಶಂಗರ ಕೂರಾಳುಗಳಾ ||
 ಪಿಂಗವ ಕೂಡಿದ ಬಲ್ಲಾಳ ನೃಪ ರಣ |
 ರಂಗ ಕೇಳಿದು ರೋಲುಪನು || (p. 70b, st. 4)

- (⁸) p. 75a, 73.

But Kampila was not unready for him. Under his able generals Akkasâleya Chikka, Kâlânjiya Kampa, Kolliya Nâga, Haḍapada Balluga, Okkaliga Nâgaṇṇa, Bhaṇḍâri Sômaṇṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Râma to lead the host against Ballâḷa. Soon this army marched beyond Ânegondi and the valley of Bisilahalli¹. In the battle that ensued, Râma claimed victory². Just at this time tactful ministers like Sômadanḍâdhipa and Baichadaṇâyaka intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes.³

The immediate effect of Râma's success against Ballâḷa was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs.⁴

The king of Ōrugallu was now Vîrarudra of the Kâkatîya dynasty. Jealous as he was of the fame of Râma, he easily took offence at his especial birudaś, "Telugara-gaṇḍa, Mûvaru-râyara-gaṇḍa, and Cheluvara-gaṇḍa," and marched against Kampila's kingdom accompanied by all the kings of the country lying about the Gôdâvari. But Kampila and Râma were not idle. A severe battle was fought in which the Kâkatîya king was utterly defeated by Râma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

(¹) p. 74a, 59.

(²) ಗಂಡರ ಗಂಡ ಗರ್ವಿತರಾಯ ಶರಭ ಭೇ |
ರುಂಡ ಮಂನೆಯ ಗಜಪಿಂಹ ||
ಚಂಡ ಪರಾಕ್ರಮ ಜಯ ಜಯ ಜಯ ಯೆಂದು |
ಕೊಂಡಾಡಿದರು ಪದಿಗಳೂ || (p. 76b, st. 75)

(³) ಸುರಿತ್ರಾಣ ದಂಡುಂಟೊಳತೋಟನಲ್ಲದೆಂ |
ದಿರದೆ ಮಾತಾಡಿ ಮಂತ್ರಿಗಳು ! |
ನರಪತಿಗಳ ತಿಳುವಿದರಂದು ನಾನಾ |
ಪರಿಯೊಳೊರೆದು ಬುದ್ಧಿಯನೂ || (p. 90a, 122)
ಸುರಿತ್ರಾಣನ ರಾಜಕಾರ್ಯ ತಪ್ಪದು ನಮ್ಮ |
ಧರಣಿಗದೇಕೆ ನಮ್ಮೊಳಗೆ ||
ವಿರು ಮತ್ಸರವೆಂದು ಮಂತ್ರಿಗಳಂದಾ |
ನರಪತಿಗಳ ತಿಳುವಿದರು || (p. 90a, 124)

(⁴) ಹೊತ್ತಹೊರೆಯ ನಿಳುವಿದಂತಾ ಭೂ |
ಪೊತ್ತಮನಾ ಕುವರನಿಗೆ ||
ಯಿತ್ತು ಸಕಲ ರಾಜ್ಯಭಾರದ ಚಿಂತೆಯ |
ಚಿತ್ತದಿಂದೊತ್ತರಿಸಿದನು || (p. 90a, 2)

Delhi was at this time a great city.¹ The Sultan reigned over a very vast empire² and his power was invincible.³ He had many officers under him and his wealth was immense⁴. Nêmi-khân was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Râma-dêvarâya of Dêvagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nêmikhân made his power felt⁵.

The Sultan had a very beautiful daughter of marriageable age. Since Râma's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kummaṭa. On seeing Râma they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Râma and life itself became unbearable to her

- (¹) ಅತ್ತ ಹಸ್ತಿನಪುರ ಧಿಳಿಯಂಬ ಪೆನ |
ವೆಫತ್ತು ಹೆಂನರಡು ಯೋಜನದಾ ||
ಬಿತ್ತರವಡೆದಕಾಪುರವನು ದೆನೆ |
ಗೊತ್ತರಿಸಿದುದು ಚೆಲ್ವಿಂದಾ || (p. 110a, st. 6)
- (²) ಬಡಗಣ ಭೂಮಿಗವಧಿ ಹಿಮಗಿರಿ ಮೂರು |
ಕಡೆಯ ಭೂಮಿಗೆ ಮುಂನೀರ ||
ಥಡಿ ಮೇರೆಯೆನಿಸುವ ರಾಜ್ಯವನಾಳುತ |
ಪೊಡವಿಪ ಸುರಿತಾಣ ನಿರಲೂ || (110b, 18)
- (³) ಬಲಯುತ ಸುರತಾಳನ ಧಾಳಿಗೆ ಗಿರಿ |
ಜಲ ವನ ದುರ್ಗ ಸಮೂಹ ||
ನೆಲಸಮನಹುದೆಂದೆನರಾ ರಾಯಗೆ |
ಮಲಿತಾ ನಿಲ್ವಿರಿ ರಾಯರುಂಟೇ || (111a, 20)
- (⁴) ಮೂವತ್ತೆರಡು ನಾಟಕಶಾಲೆ ಯಪ್ಪತ್ತು |
ಸಾವಿರ ವಾರುವನೆನಲು ||
ಅಪನಪನ ನಿಯನು ಪೇಳ್ವನವನುರೆ |
ಗಾವಿನಾಗದ ನಿಹನೆ || (p. 111a, st. 23)
- (⁵) ದೇವಗಿರಿಯ ರಾಮದೇವರಾಯನ ಬಿಟ್ಟು |
ದೇವರಾಯನ ಪಿಡಿತಂದು || (p. 111a, st. 24)
ಭೂವರ ಸುರಿತಾಳಗಿತ್ತ ನೇಮಿ
ರಾಮೇಶ್ವರಕ್ಕೆ ತೆರಳಿ ಬಂದು ಮಥುರೆಯ |
ಭೂಮೀಶ್ವರನನು ಪಿಡಿದು |
ಅ ಮಹಿಯೊಳು ಶಾಣೆಯವನಿಕ್ಕಿದನಾ ನೇಮಿ (ibid. st. 25)
ಬರ್ಪರ ದೇಶಾಧಿಪತಿಯ ||
ದರ್ಪ ಕಿಡಿದಾ ನೇಮಿ ಮಲ್ಲುಕ | (ibid. st. 27)
ಭಪ್ಪನ್ನದೇಶದ ರಾಯರೆಲ್ಲರ ಕೈಯ್ಯು |
ಕಪ್ಪವ ಕೊಂಡು ರಾಯನಿಗೆ ||
ವಪ್ಪಿಸುವತಿ ಬಲನೇಮಿಖಾನೆಗೆ ಸರಿ |
ಯಪ್ಪ ಸೇನಾನಿಗಳುಂಟೆ || (ibid. st. 28)

without him. The Sultan, however, promised that he would get Râma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sâgar, Nimbapur, Jambukhaṇḍi and Raichur as dowry¹.

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Râmanatha for his daughter at the same time. Nêmi-khân was then sent with a huge army for sacking the Kuntala country after destroying Ôrugal. Virarudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

The king of Mungulidêsa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge) for information if there were any among his men who had the ability to use it. In the public hall of audience, Nêmikhân, by order of the Sultan, had it shown to all the Khânkhâns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bâdura rose up and easily accomplished the feat to the great admiration of all. The Khânkhâns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bâdura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bâdura lest he should usurp the kingdom of Delhi some day.

Bâdura was, however, as clever as he was strong. Coming to know of the Sultan's machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bâdura, despatched after him a lakh of horses under Nêmi. By the time Nêmi marched 7 or 8 leagues and was in sight of Bâdura, the latter had crossed the Heddore (Krishnâ) killing all the Khâns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Râma duty was greater than policy; he therefore did not mind the consequences and entertained Bâdura.²

Nêmi-khân lost no time in reporting the matter to the Sultan personally. The siege of Kummata and the capture of Râma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

First war with Delhi.

(¹) P. 113b. 60-66. It is doubtful if this part of the story is historical.

(²) ಬಾದುರಪಾನನ ಕರೆದುಕೊಳ್ಳದೊಡೆಮ್ಮೆ |
ನಾಥನು ಚಂದ್ರಬಿಟ್ಟಪನೆ ||
ಆಮದಾಗಲ ಮರೆಯಾಗಬಂದಪಾನನ |
ನಾದರದಿಂಬರಿಸಾರ್ಯ || (125a, 141)

situation. All the important fortresses like Mudigallu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nāga, Bukkaṇṇa, Balugayya Timmaṇṇa and others with whose help it was possible to reduce fortresses like Toregallu, Bādāvi, Kopaṇa, etc. Rāma's elder brother displayed great valour in driving back the enemy at first and Rāma himself caused much loss of life to the enemy. Nēmi-khān, however, did not lose heart and was biding time to capture Rāma. No sooner did Rāma appear on another plot of ground than Nēmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Rāma was too powerful and a crushing defeat was inflicted upon Nēmi, who was very much humbled when he went back to Delhi.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnāji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Rātñaji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Rāma of Rāyadurga, Sangama-dēva of Udayagiri, Pamparāja of Penugonda, Timmarāja of Kopaṇa, Gangarāja of Gaṇḍikōṭa, Narahari Kamparāya of Ādavāni, Kachiah of Gutti, Jayajakkiya Bomma of Toregallu, Anṇa Bhairavadēva, Kāṭaṇṇa, Bhāva Sangama, Māyidēva and Sāyidēva (of the king's body-guard), Bhaṇḍārada Harihara¹ and Bhaṇḍārada Bukkaṇṇa².

While the maid was thus pointing out these princes to Ratnāji, Rāmanātha appeared on the scene³. Ratnāji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Rāma. Her maid Sangāyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Rāma, who preferred swimming to hunting, stayed behind and went to the Tungbhadra where he and his friends spent the whole day

(1) and (2) *ibid.* 101. These probably founded the Vijayanagara Empire later on.

(3) ಅಲರ್ಪಿಲ್ಲದಂಗಳನಂತೆ ಬಜ್ಜರ |
 ದಲಗಿಲ್ಲದಮರೇಂದ್ರನಂತೆ ||
 ತಲೆಯಲ್ಲದಿಂದುವಿನಂತಲ್ಲಗೈಯ್ದುಂದ |
 ನಲಘುವಿಕ್ರಮ ರಾಮನಾಥ ||

in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mummaḍi Singa that was in her custody. Hariharadēvi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnâji who enquired of her maid what was the matter and whence came the sound. At the mention of Râma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance ; she would not give the ball to Kâṭaṇṇa who was sent by Râma to fetch it. She said she wanted to see Râma and asked Kâṭaṇṇa to send him. Râma complied and on entering her apartment bowed to his step mother. Immediately Ratnâji betrayed her passion and made many overtures. Surprised and disgusted, Râma tried to go away from her presence. Ratnâji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnâji was overcome with grief and rage, and decided upon having Râma killed soon after the king's return¹. She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Râma of lasciviousness and assault² and of having slighted even the authority of the king boasting much of himself and his conquests against Ballâḷa, Vîrarudra and the Sultan of Delhi³. The severity of this accusation deprived the king

(¹) ಕೇಳುವವರಾಚು ತಲೆಯ ಪೊಯ್ಯುವೆನೆಂದಾ |

ನಳಿನವದನೆ ತನ್ನ ಕೈಯ್ಯು ||

ಬಳೆಯನೊಡೆದು ತೋಳ್ತೊಡೆ ಕೊರಲ್ಪದಪುಗ |

ಕೊಳಗೆ ತೆಗೆದಳು ರೇಪೆಯನು ||

(201b, 86)

ಕಡುನೋತು ಕಾತರದಿಂ ಬಂದಾ ರಾಮ |

ವಿದಿದಂತಿರಳ ಕಾಳಿಯನು ||

ಬಿಡದೆ ಕೆದರಿಕೊಂಡತಿ ರೋಷದಿಂದಾ |

ಮಡದಿ ಮಾಡಿದಳು ಮಾಯವನಾ ||

(201b, 87)

(²) ಬಿಡುಬಿಡು ಬೇಡವೆಂದರೆ ಬೇಡಿಕೊಂಬನು |

ಕೆಡುವೆಯೆಂದರೆ ಕೆಣಕುವನು |

ಕಡೆಗಾಲವಿಡು ನಿನಗೆನೆ ಕಾಲ್ಪಿಡಿವನಾ |

ಕಡುಕಾಮಿರಾಯ ನಿನ್ನಾಣೆ ||

(206b, 113)

(³) 205b.

of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay. *

But the ministers, particularly Baichappa, did not so readily believe in Râma's guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. ¹ They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, ² he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed :—Râma, Kâṭaṇṇa, Dêvi Seṭṭiya Linga, Sâyideva, Haḍapada Balluga, Singa, Kâlâṃjiya Kampa, Chikka, Râyagiṇḍiya Lakka, Mâyidêva and Kolliya Nâga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. ³ Hariharadêvi went nearly mad with grief. ⁴ The whole city lamented the reported death of Râma.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummata, and ordered Nêmi to march against it. ⁵ Accordingly Nêmi, at the head of an immense army ⁶ marched from Delhi at a tremendous speed and

(*) ಕೋಪವ ಬಿಡು ಕೋಮರಾಂಗಿ ಕೊಲಿಸುವೆನಾ |

ನಾ ಪಾತಕನ ಬೇಗದೊಳು ||

(207b, 154)

ತಲೆಯಲುಗಾಟವಿನ್ನೇತಕೆ ಬೈಚಪ್ಪ |

ಬಲವನೆಲ್ಲವ ಕೂಡಿಕೊಂಡು ||

ನಿಲಯವ ಮುತ್ತಿ ಪಿಡಿದು ತರಿದು ರಾಮನ |

ತಲೆಯು ಪೊಯ್ಯೆಂದು ಪೇಳಿದನು ||

(208a, 7) ; and (208a, 156)

(1) ಬಲ್ಲಾಳರಾಯನ ಕೂಡ ಜಿಗಿಳೊರು |

ಗಲ್ಲವೆನೊಡನೆ ಹೋರಾಟಾ ||

ಬಲ್ಲದ ನೇಮಿಯ ಹಗೆತನ ನೀ ರಾಮ |

ನಿಲ್ಲದೊಡಲೈಯ ದುರ್ಗಾ ||

(2) ಕೊಲರಾನೆ ನಿನ್ನನು ಸುರುತಾಳನು ಬಲ |

ಜಲಧಿಮರೆ ವಿಾರಿನಂಮಾ ||

ನೆಲಕೆ ಬಂದಡೆ ನೆಲೆಗೊಂಡದ ಕಲಕುವ |

ಕಲಗುಂಟೆ ಲೋಕದೊಳಗೆ ||

(212a, 154)

ಆಳಿಯೆ ನೀನಂದು ಕರ್ನಾಟ ದ್ರಾವಿಡ ಭೂ |

ತಳ ತುಳು ಮಲೆಯಾಳಗಳ ||

ತುಳುವರು ಹೊಕ್ಕು ತುರುಕರು ಧರ್ಮನಿರಿ |

ಯಳಿವುದು ಕುವರೆ ನಿನ್ನಾಣೆ ||

(212a, 155)

(3) 215a, 96ff (4) 215b (5) 220a, 35ff

ಕೇಳಿ ಸುರುತಾನಾ ಶುದ್ಧಿಯನಂದು |

ಪೇಳಿದ ನೇಮಿ ಮಲ್ಲುಕಗೆ ||

ಧಾಳಾಧೂಳಿಯಿಂ ಪೋಗಿ ಕುಮ್ಮಟವನು |

ಪಾಳನಿರದೆ ಮಾಡೆಂದು ||

(220a, 35)

(6) 220a, 40ff

soon arrived at the Karnâṭa boundary striking terror into the hearts of Kampila's subjects who at once reported to their king this impending danger.¹ Kampila was bewildered: he felt now the loss of Râma who was the only one that could dare oppose Nêmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Râma's absence at this critical time ate up his heart and he was no more himself.

Anna Bhairava and Bâdura Khâna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nêmi's army². Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Râmadêva of Dêvagiri and son of Kampa, a descendant of the Bêḍa Śabara who was originally a Kshatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dêvagiri³. His son, now a refugee in Kampila's dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Râma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to wait until 3 days the war were over⁴. The king grew restless and was every moment thinking of his son Râma to whom he now felt he had done great injustice⁵.

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Râma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarêkhâ is a long roll of ancient paper in the possession of Rangegaḍa of the village Tâygoṇḍanhalli near the village Tungôṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannaḍa characters nearly one hundred years old, and purports to describe how the village Tungôṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:—

1. In the Śaka year 1425 *Rudhirôḍgâri*, i.e., A.D. 1503, two brothers named Sakregauḍa and Mâregauḍa migrated from their native place Sakhare⁶ and wandering

(¹) 220a, 44.

(²) 222a, 1-6.

(⁴) 224a and b.

(⁶) Could this be Sakkarepaṭṭana in the Kadur Taluk?

(³) 222a, 223b. This is an outline of the traditional history of the family.

(⁵) 224-226.

through forest and hill, went to Penugonḍa to see King Achyutarāya. The king granted them some lands on condition that they would bring them under cultivation, build a village thereon and settle in it.

2. Six years later, in the year *Vibhava* A.D. 1508 on the 7th lunar day of the bright half of *Vaiśākha* they began laying the foundation of the village *Tungôṭi* where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the *gauḍa* brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of *Māgha* in the year *Bhāva* (1514) the *gauḍa* brothers went on a pilgrimage to *Tirupati* where they celebrated the lunar new year's day. From there they brought an image of the god *Kṛishṇa* (*Rangadhāma*) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at *Penugonḍa* and with his permission built a village *Viragondanahalli* near *Tungôṭi* in the year *Īśvara* (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named *Virappagaḍa*. Later a fort was built and several houses. They also brought from their native village *Sakhare* holy rafters of wood (*Belugaḷu*) and set them up in their houses in the village for worship. Two sons were born to *Sakharegaḍa*, named *Turubina Māregauḍa* and *Chēluguru Māregauḍa*. His younger brother *Māregauḍa* got a son named *Rangegaḍa* and all these lived in peace as rulers of the new settlements.

5. At this time *Virappagaḍa* and his brothers migrated from a place called *Shaharu Bidare* and established a kingdom in the village *Gubbi Hosahalli*. One of the brothers built the village *Mummaḍipaṭṭana* in the year *Śukla* in the month *Māgha* (1510 A.D.) and erected the temple of *Rāma* therein. These were the ancestors of the famous *pālegārs* of *Maddagiri*. The *Gauḍas* of *Tungôṭi* paid tribute to them and ruled as their dependants.

6. In the year *Bhāva*, i.e., 1514 A.D. the *Gauḍas* invited the Chief from *Mummaḍipaṭṭana* and his minister *Timmarasayya* to *Tungôṭi* and conducted the procession of God *Rangadhāma* in the village *Viragondanahalli* with great pomp.

7. *Turubina Māregauḍa* had two sons, *Virappagaḍa* and *Tāyaṇṇa*; and *Chēluguru Māregauḍa* got a son named *Chikkegaḍa*. These built the village *Tāyaṇṇanahalli*; of these *Chikkegaḍa* lived in *Tungôṭi* with four servants of the *Bēḍa* caste called *Ranga*, *Chikka Ranga*, *Muddaiya* and *Bôra*. *Tāyaṇṇa* settled in *Tāyaṇṇanahalli*, now a village near *Tungôṭi*.

8. The *Maddagiri* Chief *Virappa gaḍa* and his brothers paid a visit to *Tungôṭi* and were highly honoured by *Turubina Māregauḍa* and *Chēluguru Māregauḍa* who promised them allegiance. After the death of the Chief *Virappagaḍa*, his son *Doḍḍegaḍa* extended *Mummaḍipaṭṭana* clearing the forest around it and building a fort. He also erected in that village a temple of *Nonabhêśvara*. After the death of the chief

Doddegauḍa, his son Mummaḍi Chikkappagaḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummaḍi-paṭṭana and taking this as a good omen he built a town there called Bijavara after the goddess Bijavara-mahādēvi. A temple of Virabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tōṇṭada Siddhalingēśvarasvāmi, a Lingāyat.

9. In the meanwhile Māregauḍa, grandson of Turubina Māregauḍa of Tungōṭi, applied to the chief, Mummaḍi Chikkappagaḍa, for permission to appoint the various officials for the village Tungōṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungōṭi in *Srīmukha*, Śaka 1435¹. A merchant named Venkaṭa Setṭi came with his pack-bullocks near the village Tungōṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected the village smith Dodḍa Rangappa who was versed in several branches of magic; and they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummaḍi Chikkappa Gauḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhāma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Dodḍarangappa's son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungōṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Māgha of the year *Yuva* (A.D. 1575). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

(¹) This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungōṭi was founded in 1513 A.D. Hence the date may be taken as Śaka 1495 Māgha or A.D. 1574.

PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALLI INSCRIPTION OF MAYÛRAŚARMAN.

TEXT.

1. Kadambâṇam Mayûraśammanâ viṇimmiam
2. taṭākam dūbha Trêkûṭa Abhîra Pallava Pâri-
3. yâtrika Sakasthâ [ṇa] Sayindaka Puṇâṭa Môkari [ṇâ]

TRANSLATION.

[Plate XI.]

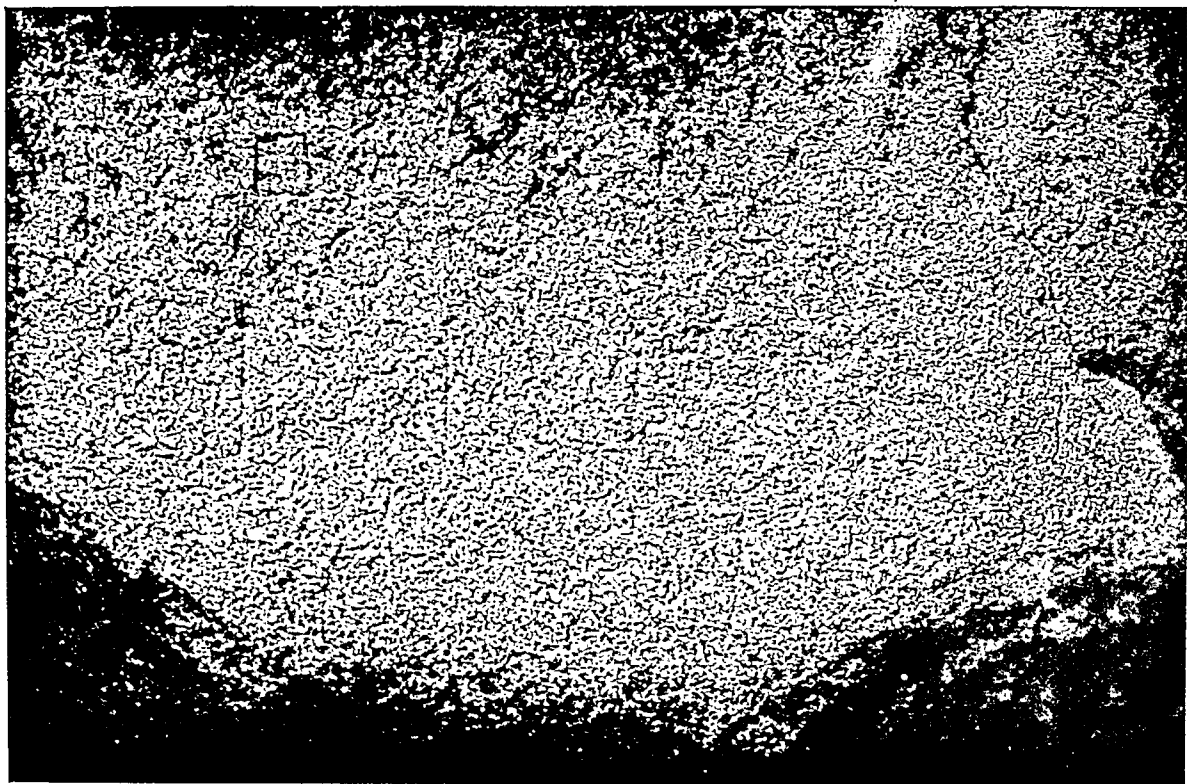
(This) tank (was) constructed by Mayûraśarman of the Kadambas who (has) defeated Trêkûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sayindaka, Puṇâṭa and Môkari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravalli or Chandrâvali. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairavêśvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.



ಶ್ರೀ ಶಂಕರೇ ಶರಣಂ || ಸರ್ವವಿಘ್ನಹರೇ ||
 ಸರ್ವವಿಘ್ನಹರೇ || ಸರ್ವವಿಘ್ನಹರೇ ||
 ಸರ್ವವಿಘ್ನಹರೇ || ಸರ್ವವಿಘ್ನಹರೇ ||
 ಸರ್ವವಿಘ್ನಹರೇ || ಸರ್ವವಿಘ್ನಹರೇ ||

CHANDRAVALLI ROCK INSCRIPTION. OF MAYURASARMAN. (p. 50—No. 1).

The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brâhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6'—6" horizontally and 3'—1" vertically. The characters are large and well incised, their bodies being about 5" square and tailed characters like *ka* measuring between 10" and 14" in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

CONNECTED RECORDS.

Some important records of the period which have to be studied on the present occasion are the following:—

- (1) The Banavâsi inscription of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ind. Ant. XIV, p. 33.)
- (2) The Maḷavalli pillar inscription, part I, of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ep. Car. VII, Shikarpur, 263.)
- (3) The Myâkadoni inscription of the 8th year of Puḷumâvi. (Ep. Ind. XIV, p. 153.)
- (4) The Mayidavolu plates of Śivaskandavarman Pallava dated the 10th year of his father Bappadêva. (Ep. Ind. VI, p. 84.)
- (5) The Hirehaḍagalli plates of Śivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)
- (6) The Maḷavalli pillar inscription, part II, of the 4th year of an unknown Kadamba king. (Ep. Car. VII, Shikarpur, p. 264.)
- (7) The Guṇṭâr plates of Chârudêvi dated an uncertain year in the reign of Vijayaskândavaraman Pallava. (Ind. Ant., IX, p. 100, and Ep. Ind. VIII, p. 143.)
- (8) The Tâlagunda pillar inscription of Yuvarâja Śântivarman set up during the reign of his father Kâkusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayûraśarman.

PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brâhmi, known as the Cave characters of the variety seen in the later Sâtavâhana inscriptions. In point of similarity they come nearest to the Myâkadôni inscription of Puḷumâvi, which the Chandravallî inscription resembles in many ways. The following general characteristics may be noted :—The *serif* is well formed though short and is at the same time different from the box-head of the Tâlagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial â in *bâ* in the first line and in *sthâ* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavâsi inscription, the second one, the Maḷavallî inscription Part I, and the third the Myâkadôni inscription. Paleographically the Chandravallî inscription follows the Myâkadoni one closely and is itself followed by the Maḷavallî inscription Part II. Of the other records it is well known that the chronological order is (1) The Mâyidavolu plates, (2) The Hirehaḍagallî plates, (3) The Guntûr plates and (4) The Tâlagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mayidavolu, Hirehaḍagallî and Gunṭûr plates may not be far removed in time from the Chandravallî inscription. The Gunṭûr plates however show irregular and cursive forms of a more advanced character. The Tâlagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayûraśarman's record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myâkadoni inscription and thus belongs to almost the same time as the latter.

LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word 'Siddham' found in the Myâkadôni and Maḷavalli inscriptions is not present here.

The language is definitely Prâkrit as can be seen from words like *śammanā* and *vinimmiam*. But the tendency to sanskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prâkrit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word *Kadumbâṇam* the last letter has such a long and curved *serif* that its nearest reading would be *nôm*. This form is grammatically incorrect. The left hand portion of the *serif* is too long and curved to allow of the reading *nâm*. The second word appears as *Mayûra* and not as *Maûra*. The third is *śamma* and not *samma*. The fourth word retains the pure Prakrit form *vinimmiam*.

In the second line the first word reads *taṭâkam* and not *taḍâkam*. But it may be noted that the medial vowel is really more like *i* than like *â* so that correctly the word ought to read *taṭikam*. The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to *sandhi* rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters *bha* and *tre* too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial *û*.

In the third line the first letter *yâ* has really a hook on each side of its lower end, and it has a more advanced form than *ya* in the first and third lines. The medial *i* of *ti* has a reversed curve. Including the last two letters of the previous line the word could be read as *Pariyâtika*, or *Pâriyâtrika*, perhaps the country near the mountain Pâriyâtra. Even if the first letter is read as *cha*, the name *Parichâtrika* would refer to the same country. In the Nâsik inscription of queen Bâlaśrî also, this very word has been given two alternative readings, the reading with *cha* being the more acceptable (*vide* Rapson: Andhra coins, pp XXXIII).¹ The first word has here been read as *yâtika* the existence of the curve to the right being recognised. In the second word the existence of the interlined letter *ṇa* is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as *nda* though it could be read also as *nu*, *nru*, or *ndhu*. The third letter of *puṇâta* has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

(1) Ep. Ind. VIII, p. 60.

only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following :—

- 1st line (1) *ṇôm* instead of *nam* in *Kadambānam*.
- 2nd line (2) *ti* instead of *ta* in *taṭākam*.
- (3) *tre* instead of *tra* in *Traikūta*
- 3rd line (4) *sa* instead of *śa* in *śaka*.
- (5) *sayinda* instead of *saindra* in *saindraka*.
- (6) *Mōka* instead of *Maukha* in *Maukhari*.

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayûraśarman is the Maḷavalli pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, viz., Mayûraśarman¹. In the Chandravalli inscription, however, Mayûraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myâkadoni and Tâlagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayûraśarman.

PURPOSE OF THE INSCRIPTION.

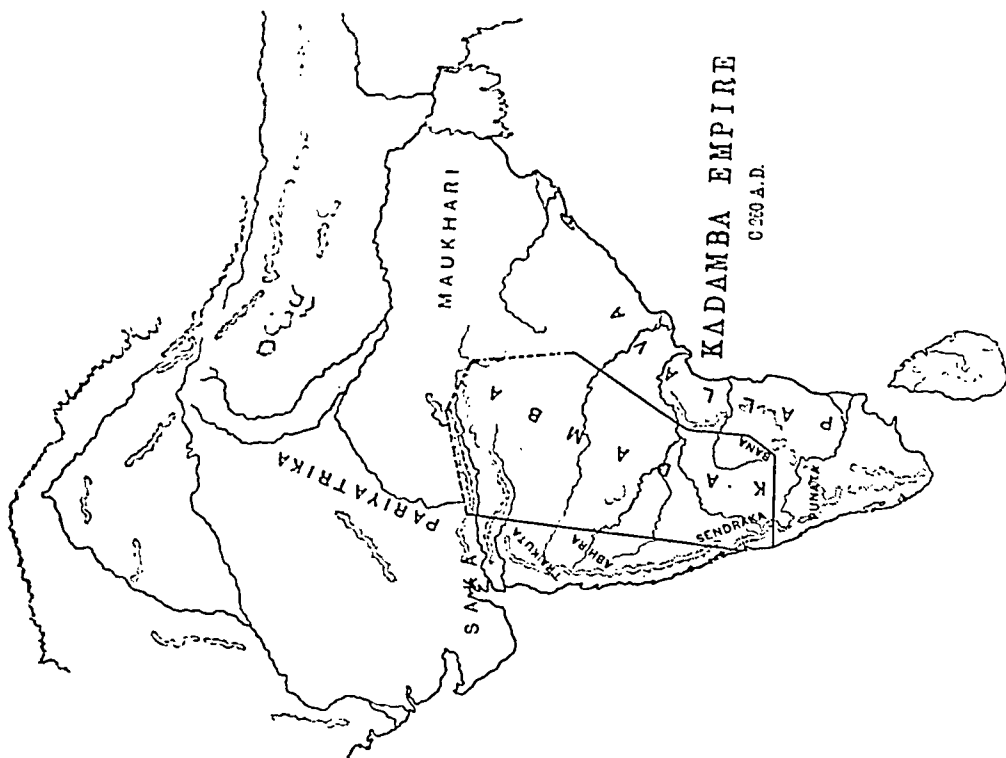
Like the Myâkadoni inscription of Puḷumâvi and the Tâlagunda inscription of Sântivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayûraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Śâtavâhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gôtamîputra, Puḷumâvi and other later Śâtavâhana rulers. Mayûraśarman only follows the example of Puḷumâvi in recording his meritorious deed. Secondly, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikūta, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sêndraka, Punâta and Maukhari kingdoms.

GEOGRAPHY.

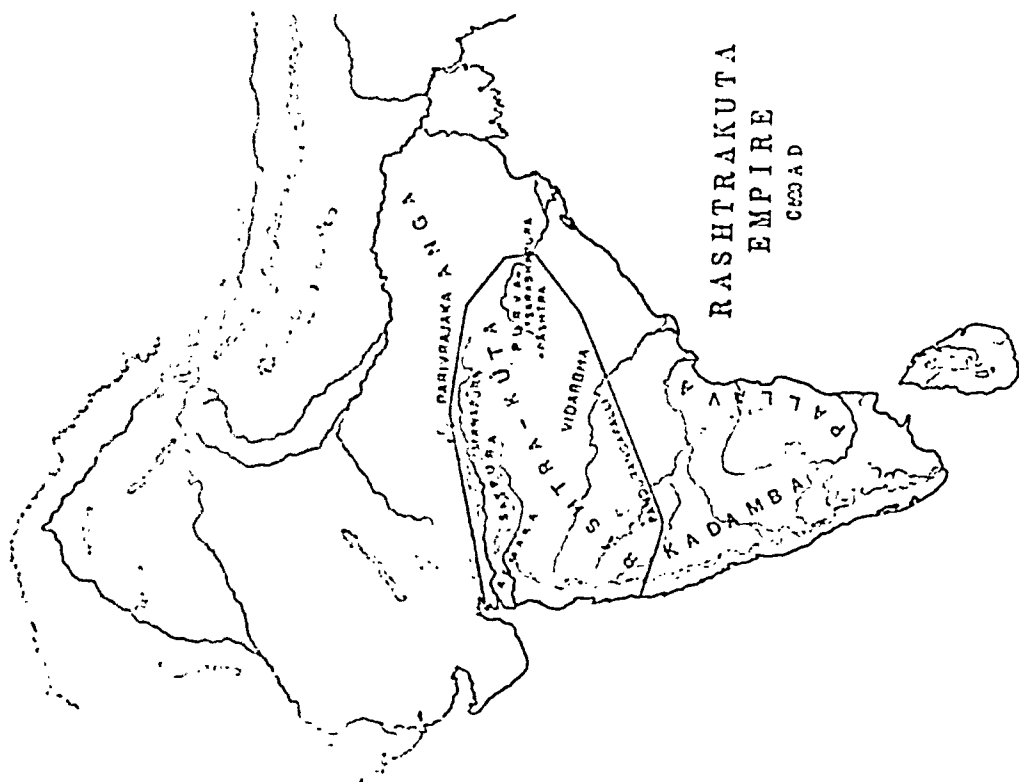
The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nâsik inscription of the Śâtavâhana queen Gôtami Bâlasri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

(¹) J. Dubreuil : Ancient Hist. of the Deccan, p. 99.

MAPS TO ILLUSTRATE INSCRIPTIONS



1. CHANDRAVALLI INSCRIPTION OF MAYURASARMAN, (p. 50).
Mysore Archaeological Survey.



2. PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 197).

(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahratta country. Traikûṭaka inscriptions have been found at Kanhêri, north of Bombay, and at Pârdi, 50 miles south of Surat. The Traikûṭaka era began perhaps about 249 A.D.¹

(2) **Abhira** was a country to the south of Traikûṭa and inscriptions of the Abhira dynasty have been found at Nâsik. The Traikûṭa era mentioned above is considered to be the same as the Abhira era founded in 249 A.D. Before that date, however, two Abhira kings at least, namely, Îśvarasêna of the Nâsik inscription and Îśvaradatta appear to have existed. As there has been some doubt whether the Abhira and the Traikûṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava**.—The connection of the Pallavas with the rise of Mayûraśarman has been described in the Tâlagunda inscription of Śântivarman². The Pallava country at this time stretched over the eastern part of the Dakhan including the Kânci and Amarâvati areas.

(4) **Pariyatika or Pariyatrika** is the country near the mountain Pâriyâtra mentioned in the Nâsik inscription of Bâlaśrî, and described as one of the seven Kulâ-chalas or great mountains in Sanskrit tradition.³ This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pâriyâtra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Śatadru. For this reason, Watters has identified it with Bairat to the north-east of Ajmir and the Aravalli hills.⁴ The only conclusion we can come to is that the Pâriyâtra country extended from the western Vindhyas to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikûṭaka country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mâlva until they were conquered by the Gupta emperor, Chandragupta II Vikramâditya about A.D. 400. Here the word Sakasthâna may be considered to refer to this country, a part of which perhaps separated the Traikûṭa and Pâriyâtra areas.

(6) **Sayindaka** has been here taken as equivalent to Sêndraka and not Sindhuka. Sêndraka has been usually identified with the Nâgarkandâ country to which parts of the Shimoga district of the Mysore State are considered to

(¹) Rapson. Andhra coins, p. CLXII.

(²) Ep. Car, VII. Shikarpur, 176; Ep. Ind. VIII p. 30.

(³) Mahâbhârata, Bhîshma-parva, Ch. IX, Verse. 12. (Ed. Kumbakonam.)

(⁴) Watters: Yuan-Chwang, Vol. I, p. 300; also Pargitor: Anc. Ind. Hist. Trad. p. 299.

have belonged.¹ Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chalukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Châlukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâṭaka² leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâḍa to the south of Abhira.

(7) **Punata or Punnad** is the country to the south of Mysore whose capital was Kîrtipura or Kittûr in the Mysore district³.

(8) **Maukari or Maukhari** is the country near the town of Gayâ⁴ in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravallî inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons :—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Puḷumâvi II (135 to 163 A.D.) on the ground that Puḷumâvi III and Puḷumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year⁵. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purâṇic account probably gives the completed years. It is possible that Puḷumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravallî inscription. As the middle of the 2nd century would be too early a date for Mayûrasarman, the Myâkadôni record may more reasonably be ascribed to Puḷumâvi IV who reigned from c. 218 to c. 225-226 A. D. In any case it is clear that the characters of the Chandravallî inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

(1) Ind. Ant. XIX p. 143.

(2) Ind. Ant. XVIII, p. 266.

(3) Mys. Arch. Rep. 1917, p. 41.

(4) Fleet. Gupta Ins. p. 16.

(5) Ep. Ind. XIV p. 154.

in the Chandravalli inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prākṛit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A. D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Guṇṭūr plates Sanskrit already takes its place along with Prākṛit. If Mayūra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prākṛit to Sanskrit. In his day Prākṛit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhīra kingdom, though Śīvarasēna and Śīvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Śātavāhana empire from the Nāsik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power¹. The Traikūṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Śēndrakas and the Puṇāṭas had already built up their kingdoms over the ruins of the Śātavāhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pāriyātrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahārāja Gupta (c. 275-300 A.D.) or at least by his son Mahārājādhiraja Ghaṭōtkacha (300-320 A.D.) In any case Mayūrasarman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadamba empire.

(4) No less than the countries mentioned, the omissions are significant. Mayūrasarman could not have helped mentioning the names of the Śātavāhana, the Gupta, the Ganga and the Vākāṭaka empires if he had been their contemporary. Evidently by his time the Śātavāhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayūrasarman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.² Bappadēva—second quarter of the 3rd

(1) Raps. I : Andhra coins, p. CLXII.

(2) Dubreuil An. Hist. of the Dec. p. 54.

century; Śivaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Śivaskandavarman was in possession of Sâtâhani raṭṭha, *i.e.*, the neighbourhood of the Bellary District,¹ leads to the conclusion that Mayûraśarman's occupation of the Śrîparvata—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Śivaskandavarman, the latter falling at least 10 plus 8 years after 226 A. D., probably between 244 and 250 A. D. It is possible that Mayûraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kâkusthavarman, refer to an era reckoned from the commencement of Mayûraśarman's reign. But as Kâkusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kâkusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayûraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myâkadoni inscription (of Puḷumâvi IV) and the Chandravalli inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandravalli inscription might have been set up immediately after the conquests of Mayûraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumâvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayûraśarman might have taken place very soon after.

HISTORY.

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A. D. From the Tâlagunda inscription we already know how Mayûraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śrîparvata. Further he levied tribute from the great Bâṇa and making peace with the Pallavas received a terriorty stretching from the western ocean to the Prêhâra on the east.² About the other neighbours of Mayûraśarman

(¹) Ep. Ind. I, p. 6, line 27.

(²) Ep. Ind. VIII, 29.

no information was available till now. From the Chandravalli inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Punnād kingdom; to the west from south to north, in order, were the Sēndrakas between South Canara and Goa, the Ābhīras in the Bombay Konkan, the Trailkūtas to the north of Bombay and the Śakas between Surat and the Vindhya. The Vindhya and the Gaudavara forest belt probably mark the northern limits of his empire separating it from the Pāriyātrikas and the Maukharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from him by 'Prāhara.' Fleet has suggested that the latter might be the Tungabhadra river. As the Tungabhadra runs mainly from east to west and as Śripārvata was also a boundary of the Kadamba territory, 'Prāhara' is more probably some part of the eastern ghats near Śūlakam or the Tālār river. The Brihad Bānas whose kingdom extended over the southernmost Telugu districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravalli inscription reveals to us the astonishing extent of Mayūrasarman's empire. Evidently the heritage of the Śātavāhanas in the Dakkan plateau fell to the share of Mayūrasarman. Some time after he assumed the title of 'Rāja' he may have got the Malvalli record, part II, inscribed as he then calls himself king and makes a respectful reference to the Śātavāhana dynasty which went before him and the successor of which he perhaps claimed to be. The words 'Kadambānām rājā' probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.¹

As some of the later inscriptions of the Kadambas give the name Mayūravarma, there was room for a little doubt about his original caste. The present inscription distinctly reads *sarman* thus confirming the statement of the Tālagunda inscription that he was a Brāhman. The interesting story of this Brāhman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Śātavāhana empire. As already mentioned, the Ābhīras, Īśvarasēna and Īśvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhira era in 249 A.D.²

(1) See also, Dubreuil : *Anc. Hist. Deccan* : p. 99.

(2) Rapson, *Andhra coins*, p. c. l. XII.

Though the Traikûṭas used perhaps the same era as the Abhiras, the Chandravallī inscription makes it clear that the two dynasties were independent of each other at the time of Mayûraśarman.

That Pâriyâtra not only signified a mountain as mentioned in Balaśrī's Nāsik inscription and the Mandesôr inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king¹. Mayûraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnâd which is mentioned by Ptolemy² was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravallī inscription of Mayûraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 yards to the west of the Anya-nêya-temple of Chandravallī near the town of Chitaldrug.

Size 3' × 2.'

Kannada language and characters.

1. śrī....
2. 1599....
3. hâ-naḍa-prabu....
4. pa śrīmanu nâḍa-pra....
5. gâuḍa Sâyarâvutana....
6.Nâgagaumḍanu tanna kodagiya
7. [gâ] raḍiya vumbaliya bumiyali ye
8.lagada keyanu aravaṭigeya baḷi
9. râjyada Bematura-nâḍige saluva.....

(¹) Watters, Yuan Chwang I., p. 300.

(²) Ind. Ant., p. 367.

10. meyaliya muṭigālagava kādido
11. dharmavanû alipidava Gamgeya taḍiya
12. kavileya koṃda papadali hōhanû
13. maha śrī śrī śrī

/

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1599 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nâḍ (Chitaldroog District) made by a person named Nāga-gāuṇḍa for assisting those who distinguished themselves in boxing competitions (*muṭi-gāḷaga*) in the above district. The donor Nāga-gāuṇḍa is stated to be a dependant of the chief *gauḍa* of the nâḍ (nâḍa-prabhu-gāvuṇḍa) named Sāyarāvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a *garaḍi-umbali* (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravalli.

Size 1'—6'×1'—0"

Modern Kannaḍa language and characters.

1. Barageremma-
2. na
3. sêve
4. Kôḷada Nin-
5. gammana sêve

/

Translation.

In the service of Baragere-amma ; the service (benefaction) of Ningamma of Kôḷa.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a *nâgābharana*, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nâyakas. She might have originally come from Kôḷa or Kolālu. (See No. 5 below.)

4.

On the inner surface of the north part of the east wall of a small Siva temple on the Chitaldroog hill directly to the east of Hidimbêśvara temple.

Modern Kannāḍa characters and language (of about the 18th century). Single line.

1. Madehalli Rudrapana maga Yirapa māḍisida Siva-ālaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehalli, a place situated about 3 miles to the north of Chitaldroog.

5.

On the eastern wall of the cave entrance leading up to Dhavalappana Guḍḍa near Chitaldroog town.

Size 3'—9" × 2'—9".

Modern Kannāḍa Language and characters.

1. śrī Siva śiri
2. Koḷāḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bāraha

Note.

This seems to be the writing of some devotees of god Siddhêśvara living in the village Koḷāḷu, which is situated near the road between Chitaldroog and Dāvāngere.

6.

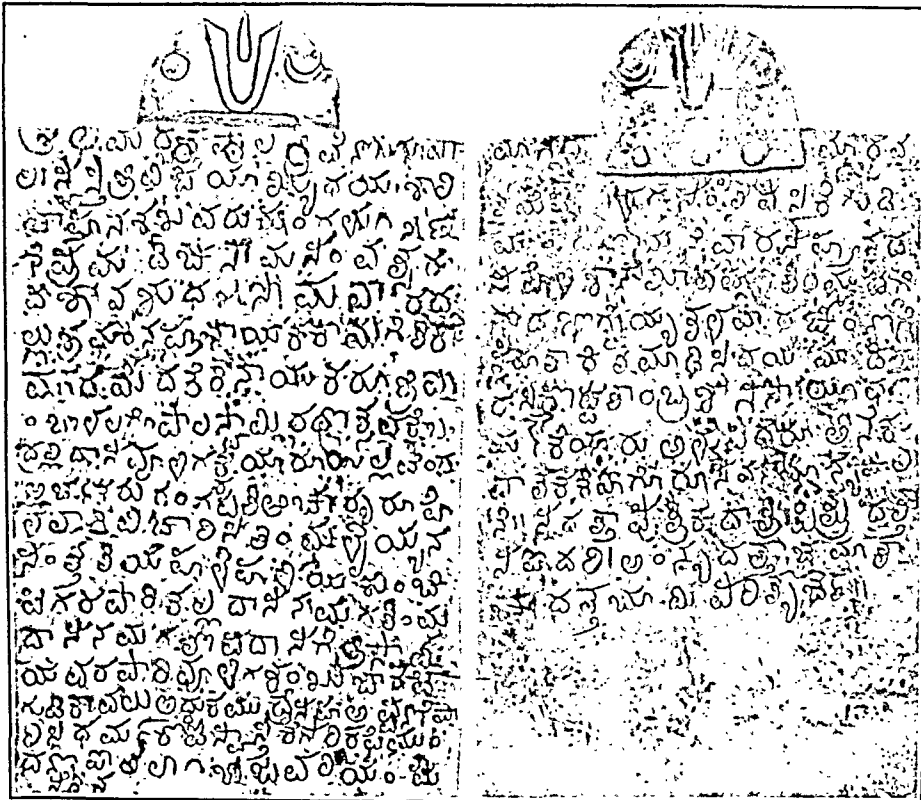
Half-way up the same Dhavalappanaguḍḍa, on a stepping stone opposite to a line engraving of Ganêśa which is 5 feet in width.

Modern Kannāḍa characters and language.

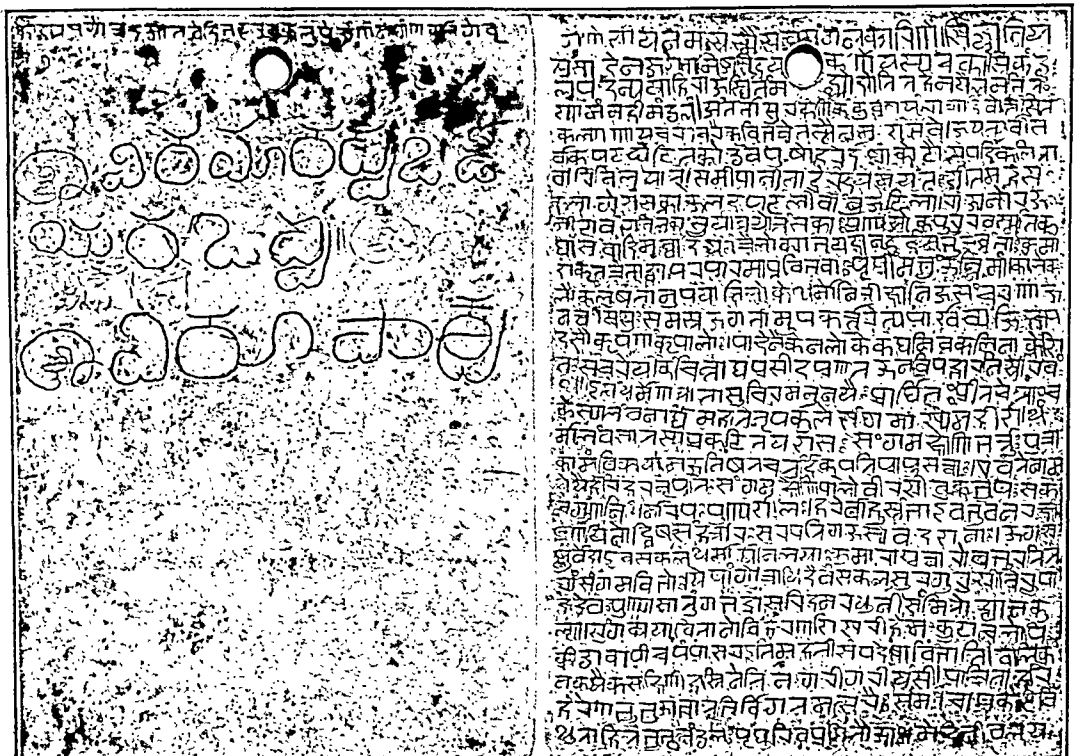
1. śrī Premasinga-
2. pana heśaru

Note.

This is the name of a devotee Prêmasingapa carved on the stepping-stone. The letters may be of the 19th century.



1. POMBOLAL PLATES OF KUMARA MEDAKERENAYAKA OF CHITRADURGA, (p. 63—No. 7).



2. HEJJE PLATES OF PRINCE MARAPA OF VIJAYANAGAR, (p. 158—No. 90).

7.

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8" × 11"; one plate only. [Plate XIII, 1.]
Vaḍagale Caste Mark.

Sun.

Moon.

Modern Kannaḍa characters and language.

(Front side.)

1. śrīmadbhaktapāla Śrī Vēṇugôpā-
2. la | svasti śrī vijeyābhyudhayā | Śāli-
3. vāhana śākha varuṣaṅgaḷu 1595
4. ne Pramadicha-nāma saṁvatsara-
5. da Śrāva śudha 5 Sôṁavārada-
6. llū śrīman mahānāyaka Kāmageti Ko-
7. māra Medekerināyakarū śrī Poṁ-
8. boḷala Gôpalasvāmi-rathôtsavakke baṁ-
9. dalli dāsavûligakke yârû yillaveṁḍu
10. archakaru Raṁgapati-âchāryarū hē-
11. laḷāgi vichārisi Timmaḷayyana
12. santatiya Halehāḷiya Kunchi-
13. tīgara Pārikalladāsana maga Timma-
14. dāsana maga Lōvidāsage śrī svāmi-
15. yavara pārivûliga śaṁkhu jâgaṭe
16. guḍi kâvalu adduta mudre saha appaṇe pā-
17. lisi dharma koṭa svāsti kesari-kaṭṭe muṁ-
18. daṇa pola 8 || bijavari yaṁṭu-
19. sêrina

(Back side.)

20. mânada.....morava
21. tta meṭi koḷaga sante pasige guḍi
22. muṁḍaṇa manevāra saha || naḍa-
23. sa heḷi Śānubhāva Haḷli Timmapage
24. Gaḍa Jaugaiyya Taḷavāra Chimṇage
25. śaha tākiti māḍisi daya-māḍi ba-
26. rasi koṭṭa tâmbra śāsanā yī dha-
27. muṁmake yāru aḷupidarū anēka
28. pātakake hogoru sarvamānya pāla-
29. ne || sva-dattā putrikā dhātri vipra-dattā
30. sahôdari | anya-dattā cha mâtā
31. chā datta-bhūmi parityajêt

Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kâmagêti Medakerinâyaka of an individual named Lôvidâsa, of the Kunchitiga community, to discharge the duties of *dâsvâlîga*, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gôpâlasvâmi of the village Pombolal.

It is stated that when the chief visited the car-festival of the god, the temple priest named Rângapati-âchârya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lôvidâsa was the son of Timmadâsa who was the son of Pârikalladâsa of Halchalli descended from Tirumalaiya.

As remuneration for carrying on the said work, Lôvidâsa is recorded to have received a plot of land situated in front of Kêsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patel and the watchman of the village named respectively Halli Timmapa, Jaugayya and Chinna were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gôpâlasvâmi referred to in this grant seems to be the temple of Gôpâlakrishṇa in Holalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Śrâvaṇa, in the year Pramâdîcha, Śaka 1595, which corresponds to 7th July, A.D. 1673.

8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kêśava temple at Bêlûr.

Kannaḍa language and characters.

1. muhûrtam api jivêṭa naraś śuklêna karmanâ || nâkalpam a-
2. pi kṛishṇêna lôka-dvaya-virôdhinâ | int î maryyâdeyim śrî Kê-
3. śavapuradolage jivitavarggadolage ondu haṇa-vâdaḍam pra-
4. sâdadolag orppiṇḍavâdaḍam Beṇṇeyûru Muguliyô-
5. lage nûru-kambavâdaḍav anubhavisuva purushan âdoḍam
6. striyâdoḍam avaśya-kâryam unṭâgey ûringe hôda di-
7. vasamun vyâdhiyâgirda divasamun horagâgi śrî Kêśava-
8. dêvarige nitya-sêveyam mâḍadirdaḍe tamma kulad ippattondu
9. taleya pitrigaḷam sva-hastadalu vadhiyisida dôsha satyam
10. satyam punas satyam uddhṛitya bhujam uchyatê vêda-śâstrât pa-
11. ram nâsti na daivam Kêśavât param śrî Nârâyaṇâya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kêśava temple, Bêlûr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows :—

“It is better that a man should live even for the space of a muhûrta acting righteously than that he should live for a *kalpa* in a manner repugnant both to this world and the world beyond.” The record next lays down that every one of the servants of the temple in Kêśavapura (Bêlûr) who might be entitled to a pay of one *haṇa* or to the receipt of a dole of food and every temple servant living in the villages Beṇṇeyûr and Mugulî who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kêśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vêdas, and the śâstras based thereon are the highest source of knowledge and Vishṇu (Kêśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysala period of about the 13th century A.D.

The villages Beṇṇeyûr and Mugulî (called also Hirîya Mugulî) referred to in this record are included in the list of the villages granted by king Vishṇuvardhana for the

Kêśava temple at Bêlûr. (Ep. Car. V. Belur 71). They are identical with the villages Bennûr (also spelt as Bannûr and Binnûr in maps and village lists) and Hire Magaḷur to the north of Bêlûr, near Chikmagalûr, the headquarters of Chikmagalûr Taluk.

9.

At the same town Bêlûr, on broken stones lying to the left of the *mahâdvâra* (main entrance) of Kêśava temple.

Kannaḍa language and characters.

1. śubham astu | namas tūṅga-śiraś-chuṃbi-chandra-chāmara-chāravé | trai-
2. yilōkya-nagarārambhā-mūla-stambhāya Shambhave || 1 || aruṇa-sarasi-
3. ja-śrī-sôdarair atyudāraih akhila-bhuvana-rakshā-dikshitair drushti-pātaiḥ
taruṇa-tula-
4. śi-mâlâlāmkrutôrasthala-śrī karuṇayati (tu) sadā vaḥ Keśavêśaḥ krupêśaḥ || 2 ||
pāmtu vō ja-
5. lada-śyāmâś śārṅga-jyāghāta-karkaśāḥ trayilōkya-manṭapa-stambhāḥ chat-
vârô Ha-
6. ri-bâhavaḥ || 3 || svasti śrī jayābhyu dayâ Śālivāhana śaka varuṣa 1491 neya
7. samda vartamāna Śukla-samvatsarada Śrāvaṇa śudha 11 śrīman-mahā-
rājādhirāja rā-
8. ja-paramêśvara rājakulatilaka-chūḍāmaṇi pūrva-paśchima-dakṣiṇôttara-
samudraika-nāya-
9. ka dharanī-varāha mēdinī-misēyara-gaṇḍa kaṭhāriya-śāluva śrī-vīra-pra-
10. tāpa Vijaya-Sadāśivadēva-mahārāyaru sukha-samkathā-vinôdadiṇ prithvīrā-
11. jyam gaiyyutirppali śrīman-mahārājādhirāja-rājakula-dēvatā chatur-
12. daśa-bhuvanādhīśvarā bhakta-jana-bhaya-bhāṇjana pāṇchajanya-dharanī-
dhara
13. sarva-dēvatā-munijana-stōmā-akshaya-pātra-hasta.....a-
14. khilāmḍakōṭi-brahmāmḍa-nāyaka.....
15. Kamala-lôchana Kamala-sambhava-pitā Nārādādi-muni-nātha Vēda-giri-
Viśā-
16. dhīśvara duṣṭa-nigraha śiṣṭa-pratipālaka akhilava (abhinava) kṣhōṇi-
Vaikuṇṭha-venipa Vê-
17. lāpurada śrī-Chennigarāyara divya-śrī-pāda-padmaṅgalige śrī-Vīra Sa-
18. dāśivarāyara haḍapada davalāmka-bhīma Maṇināgapuravarādhīśva-
19. ra sindhu-Gōvinda sitakara-gaṇḍa Barida-saptāṅga-haraṇa turaka-daḷa-
vibhāḍar-â-
20. da Kāśyapa-gôtrada Yeṛa-Kriṣṇapa-nāyakara komāra śrī-Venkaṭādri-
nāyaka-
21. ra haḍapada Pāpatimma-nāyakara komāra Venkaṭādri-nāyakara

(1) & (3) Anushtup metre.

(2) Mālinī metre.

22. hesara Venkaṭaṁmanū taṁma sêvege samarpisida dharmma-sâsanada krama vemtemdare
23. Kṛishṇapa-nâyakarige dharmma-vâgabêkendu Venkaṭapa-nâyakarige puṇya-vâgabêken-
24. du svâmiya amrutapaḍige madhyânnada avasara ke dina 1 kke harivâṇa 1 ke akki paḍi
25. 8 lû harivâṇa 10 ke paḍi 80 ke akki maṇu-u 2 ke nelu kha 1 râlû tiṁgaḷu 1 ke
26. nelu kha 7½ lû tiṁgaḷu 12 ṛa varuṣa 1 kke maṇu-u kha 90 kke ga 100 nû nâ
27.ge ga 12 bhaṭârâdhyarige ga 2 Vêdântigaḷu ga 2 â (?)..... ga 116 ke
28.nelu kha 90 kke Vastâreya simege saluva Jevani-

(On a second piece.)

29. ge-nâḍolagaṇa Daṇāyakanahallīya grâma Venkaṭâdrinâyakayyana-
30. varu taṁma tande Pâpatiṁmaya-nâyakarige umbaliyâgi.....
31. Pâpatiṁmâpura vemba prati-nâmadhêyavanû mâḍi Venkaṭâdri-nâyakarigû taṁma
32. tande Pâpatiṁmanâyakarigû puṇya-vâgabêkendu śrī Chennigarâya.....
33. raṁṇyôdaka-dâna-dhârâ-pûrvaka.....śayadiṁ samarpisida
34. dharma-sâsanâ â-grâmake saluva chatu-simeya vivara || Koratikerre grâma-da..
35. la-simeyiṁ paḍuvalû Yegachi-nadiyinda mûḍalu Chikkabêḍagerre Ha-
36. rubihalliyinda baḍagalû Kaṁṇayakana-halliyinde temkalu yî chatu-sî-
37. meyolaḡulla nidhi-nikhêpa-jala-pâśâṇa-akshini-âgâmi-siddha-sâdhyamgaḷ-
emba
38. aṣṭa-bhôga-têja-svânṁmyavannu svâmiya śrī-pâḍakke samarpisida
dharma-sâsana
39. yi dharma-sâsanadali bareda harivâṇa 10 kke vechcha nirnaya-
40. ûll Chennigarâyara ûligada.....
41. da mahâ-janamgaḷige pûrva-prâpti-yalli saluva harivâṇa
42. kaṇada sêru.....1 ke harivâṇa 1 lekhadali haṁchikoṁḍu
43. hôguvaru yi dharmake âru tapidaruru taṁma tâyi taṁde guru sahô-
44. dararanû Vâraṇâsīyali vadhisida dôshakke hôguvaru
45. dâna-pâlanayôr madhye dâna-chhîrêyô nupâlanam dânat svarga-
46. m avâpnôti pâlânâd achyutam padam sva-dattâ (d) dviguṇam puṁṇyam
para-dattânu-pâlanam
47. para-dattâpahârêṇa sva-dattam nishphalam bhavêt¹ sva-dattâm para-
dattâm vâ yô harêta vasundharâm
48. shashṭhi-varsha-sahasrâṇi vishṭhâyâṁ jâyate krimih².

(1) Anushtup metre.

(2) Anushtup metre.

TRANSLATION.

Be it well. Adoration to Sambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kêśava, whose chest is adorned with the garland of young *tulasi* leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Sârnga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Śrāvaṇa in the year Śukla, the year 1491 of the Śālivāhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Śāluva of the dagger, Śrī Vira Pratāpa Vijaya Sadāśivādēva mahārāya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭādrī Nāyaka, and son of Pāpatimma Nāyaka, the bearer of the betel bag of the illustrious Venkaṭādrī Nāyaka, son of Yeṛa Krishṇapa Nāyaka of Kāśyapa gôtra,—who was the bearer of the betel bag of the illustrious Vira-Sadāśivarāya, a Bhīma in battle, born-lord of Maṇināgapura, Sindhu-Gôvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barida, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chennigarāya, of Vêlâpura the modern Vaikunṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pāṇchājanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nârada and other sages, Master over Garuḍa of Vêdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Krishṇapa Nāyaka and the merit of Venkaṭapa Nāyaka, provision is made for the daily food offerings in the after-noon to the god, of 10 plates of 80 paḍis of rice, each measuring 8 paḍis amounting to $\frac{1}{2}$ maund of rice, or $\frac{1}{4}$ khaṇḍuga of paddy; for one month..... $7\frac{1}{2}$ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 *gadyâṇas*. (In addition to this) 12 *gadyâṇas* (for a purpose not clearly made out), 2 *gadyâṇas* (each year) to Bhaṭârādhyas, (and) 2 *gadyâṇas* to Vêdântis (were to be given); (in all) 116 *gadyâṇas*.

(For this), in order that merit might accrue to Venkaṭādrī Nāyaka and his own father Pāpatimma Nāyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇāyakanahallī which had been granted as umbalī to his father Pāpatimanāyaka by Venkaṭādrī Nāyaka, situated in Jevaṇigenâḍ and Vastâre-Sîme,

after re-naming the village as Pāpatinmāpura. Boundaries of the village on (its) four sides: west of Koratigere, east of the river Yegachi, north of Chikkabēdagere and Harubihalli and south of Kannāyakamahalli. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshēpa, Jala, Pāshāṇa, Akshīni, Āgāmi, Siddha and Sādhyā) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph: to these mahājānas employed in the service of Chennigarāya, plates to be given in proportion to their former rights at the rate of one plate for.....(details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vāraṇāsi their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

Writing.—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but *dri* is written as *dru* (line 3), *kpi* as *kru* (line 4.)

Language.—Three stanzas at the beginning which are invocatory verses addressed to god Śiva, and to Kēsava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit; the rest is in Kannada prose.

History.—The inscription is of the reign of the Vijayanagar king Sadāśivarāya who is given the usual titles, but was issued by a dependant of the Bêlûr chief Venkaṭādrināyaka, son of Era Kṛṣṇapānāyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭādrināyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanāyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 79). The titles of the Bêlûr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavaḷāṅka-Bhīma has been translated as Bhīma from his white flag (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly.

the true significance of the epithets *Maṇināgapuravarādhīśvara* and *Sidṇu-Gōvinda* is not clear. *Barida-saptāṅga-haraṇa* and *turukadaḷavibhāḍa* seem to indicate the valour shown by Bêlūr chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, *Barida* being the Barid-shāhi kings of Bidār.

The donor of the grant is Venkaṭamma named after his patron Venkaṭādrināyaka and was a son of Pāpa Timmayanāyaka who held the office of the bearer of the betel bag to the Bêlūr chief.

Object of the grant.—The inscription registers the gift of a village Daṇāyakanahalli by the donor for services in the Kêśava temple at Bêlūr, the god being called Chennigarāya (the Beautiful Lord) and the place being called Modern Vaikuṇṭha (paradise) on earth. The epithets applied to the god Kêśava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkaṭādrināyaka, chief of Bêlūr. The income of the village calculated at 116 *gadyāṇas* was to be spent as follows: 100 *gadyāṇas* for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 *paḍis* (half seers) per day, the total quantity of paddy required for the purpose being 90 khaṇḍugas per year valued at 100 *gadyāṇas*; 2 *gadyāṇas* for *bhaṭārādhyas* (archaks or priests performing the worship of the image), 2 *gadyāṇas* for *vêḍāntis* (those who recite or teach the upanishads) and 12 *gadyāṇas* for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the *mahājanas* or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Pāpatimmāpura after the donor's father Pāpa Timmanāyaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, *viz.*, Daṇāyakanahalli is still called by the same name and is found about 3 miles to the north of Bêlūr. Near this village and to its west flows the river Yagachī. Chik Bêḍgere is about 2 miles to the south of Daṇāyakanahalli and north of Bêlūr. Koratīgere or Koratikere is to the north-east of Daṇāyakanahalli, about 2 miles off and Kannāyakanahalli is situated at a distance of 1 mile to the north of Daṇāyakanahalli. Harubihalli is not found now.

Vastāre-sime, the province in which the village granted is stated to be situated was the country of Vastāre, a village at present in the Chikmagalur Taluk. Jevanigenāḍ, a district forming part of Vastāre-sime may probably be the same as Dêvaḷigenāḍ referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).

Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrāvaṇa in the year Śukla, Ś. 1491. This corresponds to 24th July 1569 A.D. on which day the Ēkādaśī tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kannu Pille. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadāśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist's collection for 1910 and No. 40 for 1922, also p. 244 of Heras's Aravidu Dynasty of Vijayanagar).

10

In the village Kauri, in the Hobali of Bikkôḍ, on a stone set up near Basavaṇṇa temple.

Size 3'—0" × 2'—0".

Kannada language and characters.

1.bi-chandra-châmarâ-châravê
2. trailokya-nagarâ-rambha-
3. mûlastambhâya.....svasti saka va-
4. risa sâviradâṇanya Durmati-sam -
5. vatsarada Chaitra su 11u Kavuriya taḷâri
6.Tagareya.....pemdirude.....Chinniga

Note.

This is a vîragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Sambhu it seems to record the heroism of a warrior named Chinniga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bêlûr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, Ś. 1006. But Ś. 1006 corresponds to Raktâkshi and the nearest Durmati is Ś. 1003. Evidently the engraver wrote "dâ" in line 4 by mistake for "da mû". The date would then correspond to March 14, A.D. 1081.

11.

On a stone set up in the wet land of Râmêgauda near the same village Kaure in the Hobli of Bikkôdu.

Size 4'—2" X 2'—6".

Kannada language and characters.

1. Kâlayuta-sauvachharada Chayi-
2. tra śu l lu śrîmatu Venkatapa-
3. dri-nâyakâra kâryake kartarâda
4. Papatimmanâyakaru Kaure Râ-
5. mapagavudage koṭṭa hulla-koḍa-
6. gi ura koḍagi nâu sênege koṭṭam-
7. tha gadenu vuru umbali hâkisi Kâ-
8. rabâgila Kâṭanâyakara maga Kavure-
9. ya Râjapagâudugala vaḷita sênabôva
10. Chikkarasayarâ baraha

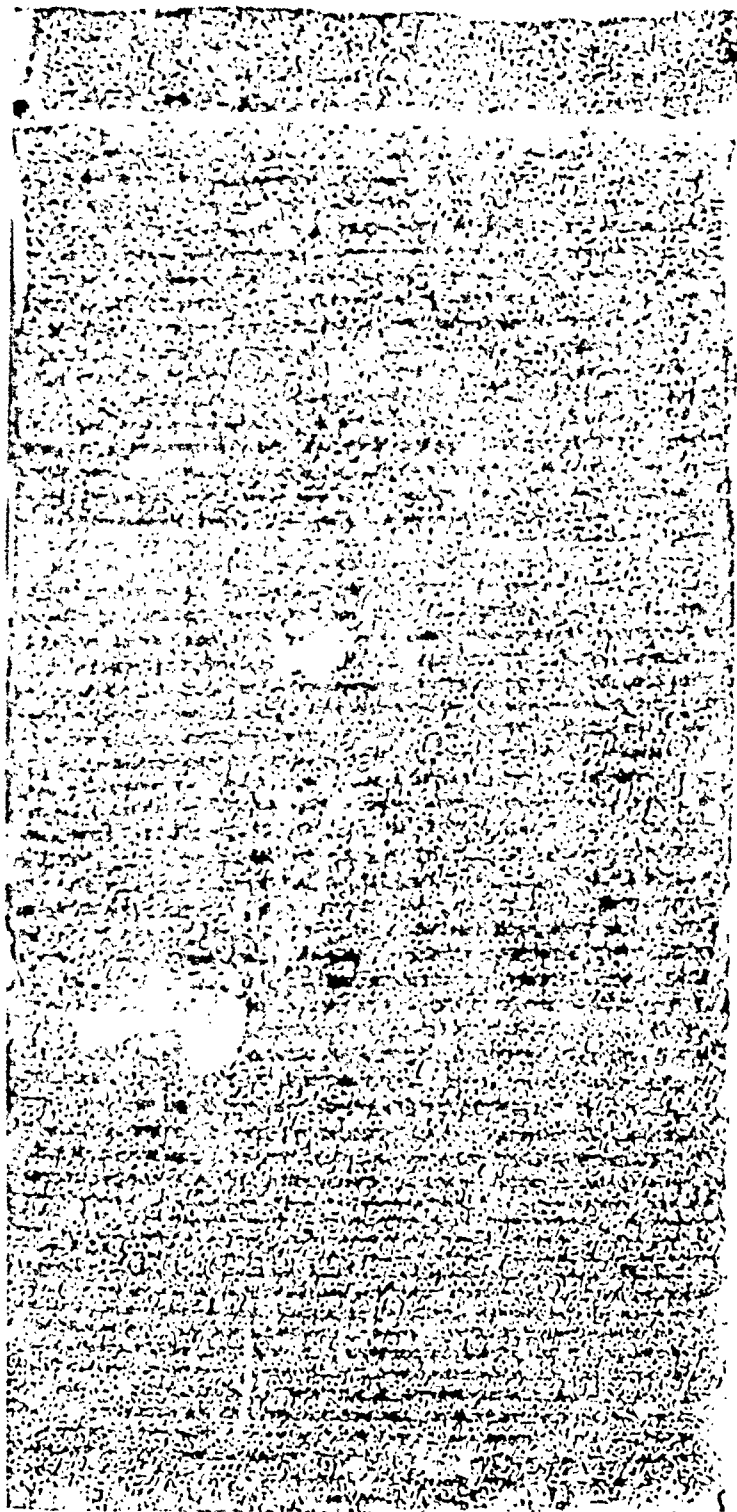
Note.

This inscription also belongs to the reign of the Bêlûr chief Venkatâdri Nâyaka and of his subordinate Pâpa Timmayanâyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a *gauda* of the village Kaure named Râmapagauḍa (also called Râjapagauḍa in line 9 probably by a mistake of the engraver), son of Kâṭanâyaka of Kârabâgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Râmapagauḍa for the village Kaure as *hul-koḍagi* and *ûra-koḍagi*, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kâlayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kâlayukta of the grant may stand for S' 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chikkarasaiya.



1. BELGAMI KALLESVARA TEMPLE INSCRIPTION OF
PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 65).



2. HALEBID TANK INSCRIPTION
OF VINAYADITYA HOYSALA,
(p. 73—No. 12).

12.

At the village Halebîd in the Hobli of Halebîd, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1'—0"×4'—0".

Kannaḍa language and characters.

1. savsti saka varsha 984 neya Subhakrit-samvatsaram pravarttise anupaman enisida Nṛipakâma-nâma Voysaḷana nandanam
2. jagad-adhikam Vineyâdityam Poysaḷan enisi chiram Gangavâḍiyam pâlisutum " adaṭam Dôrasamudradoḷ sa-
3. muditôdyat-śrî-samâlingitâbhyudayaṃ sat-sukha-sankathâ-binadadim râjyaṃ geyuttildu jivada-
4. yôpêtan udagra-vairi-baḷa-nirgghâtaṃ viśêsha-prabhâspadan î tumban udâttan ikkisidan â-chandrârka -
5. târambaram " Rakkasa voysaḷan ugra-chaḷakkaṃ Yâdava-kulâmbujârkkam-mudadind ikkisidan ese-
6. vinam mêlakkaman î-kerege râja-Mândhâta-nṛipaṃ bittuvaṭṭamaṃ mêlakkakke biṭṭam

Translation.

Be it well. While the Śaka year 984 Subhakrit was current.....

The son of the matchless Voysaḷa named Nṛipakâma was the excellent Vineyâditya Poysaḷa who ruled Gangavâḍi for long. While reigning in Dôrasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom ; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rakkasa-Poysaḷa (an ogre of a Poysaḷa) in his terrible determination, a sun to the lotus the Yâdava race, a Mândhâta among kings, he set up this *mêlakka* (sluice?) to this tank.

He granted *bittuvaṭṭa* for *mêlakka*.

Note.

This inscription is of the reign of Nṛipa Kâma Poysaḷa's son Vinayâditya of the Hoysaḷa dynasty. It is dated S' 984 Subhakrit or A.D.1062. Vinayâditya is described as the ruler of Gangavâḍi and it is interesting to note that Dôrasamudra is described as the capital as early as his time. He is styled Rakkasa-Voysaḷa for his determination, a fact which is also referred to in Halebaḷgola inscription dated S' 1015 (Ep. Car. V.

Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dôrasamudra and the grant of *bittuvaṭṭa* (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Halebîd.

Kannada language and characters of 13th century.

1.Mâgha ba 11Baṇṭêśvarada Malliyaji
2.yanâyaka Bhaṇḍâri Nâraṇadêva
3.mâḍi tatu-kâlôchita-pûjeyanu.....jîya.....
4.ra mumdiṭṭu â-Baṇṭêśvarada Mallijîya.....dharma
5.ke âru baṇḍu toḍaṁkidoḍaṁ â Mallijîya
6.

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Baṇṭêśvara by Bhaṇḍâri Nâraṇadêva and Mallijîya. The god Baṇṭêśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Halebîd, on a slab lying in the tank near the *Snâna-mantapa* (bathing-pavilion.) [Plate XVI. 3]

Size 3'—3" × 2'—3".

Kannada language and characters.

1. śrîmad dēvâsurâhîndra-pûjitaś chângajanmajid dēvah śrî
2. Vîra-tîrtthêśah pâyâd bhabya-jana-brajân || śrîmal-lôkaika-vikhyâ-
3. ta-Mûlasanghō virâjate Koṇḍakundânvayas tatra Dêśiyâkhyaganâ-
4. graṇih || śrî-Vîraṇandi-siddhânta-chakravarttitanujô mahân śrîmad Bâ-
5. hubalî-nâma munih siddhânta-pâragah || Sakalajna-pratipâditôbhaya-nayâ-
6. bhijnâna-sampannakô madanôdyad-dava-dâva-tôyada-vibhus saddharma-
7. rakshâmanih dalitâ-
7. shtâdaśa-sat-padârththa-nipunaḥ shad-dravya-vêdî jayaty akhilôrbbî-nuta-
- châru-Bâhubali-siddhântîśvara-

8. ḥ saṃmuniḥ ḥ tasyâgra-śiṣhyô khīla-śabda-śâstra-pârangamaḥ svâtma-sukhâ-
nuvartti ḥ syâd-vâda-vidyâ-kuśa-
9. lô vibhâti kâmbambujêṇduḥ Sakalênduyôgi ḥ Arhaṇandi-munîndrânâṃ châri-
tram vismayâvahaṃ ḥ
10. têṣhâṃ praṇayinî vâṇi tasyâs tan-munayaḥ priyâḥ ḥ jalpa-vitaṇḍa-kathâsu
cha śabdâga-
11. ma-Jina-mukhôttha-paramâgamayôr unnidraṃ yach chittaṃ sa Traividya-
ruhô (A) rhaṇandi-
12. muniḥ ḥ êṣha śrutagurur yasya Sakalêndumahâbratêḥ ḥ tasya vidyâ-mahâ-
prauḍhir mmâ-
13. dṛiṣair varṇayâtê katham ḥ itthaṃ-bhûtô yamîśô vara-Jina-muni-sad-brînda-
madhyê virâjat-śhaḍ-vimśatyarddhi-
14. tîrûrjjita-charitaparah sapta-tatva-pravêdi ḥ prâyaśchittâdi-śhaṭka-dvi-gu-
ṇita-sutapâścharya-ḥ
15. varyya-prasiddhō dvâtripśad-bhâga-sadbhâvana-yuta-Sakalêndu-bratîndrô
vibhâti ḥ êvaṃ katipaya-
16. kâlê pravarttitê grâma-nagara-khêdêṣhu tatratyâbhabyôtpala² vikâśayan
Sakala-chandramu-
17. nir âyâti ḥ sat-Pândya-dêśa-madhyâ-sthita-Bilichâ-grâma-Chaitya-grîham
âsâdya jnâtvâ svântyam
18. tri-dinâd anaśana-vidhinâ trivishṭapaṃ saṃ-prâptaḥ ḥ saptâgra-bânêndu-
śâśi-pramâbda Śakhâkhyakê Ma-
19. nmatha-vatsarê cha ḥ sat-Phâlgunê śuddha-tṛitîyakênduvârê gamat sṛi-
Sakalêndu-dêvaḥ ḥ Aruṇaṃ namah
20. śrîmad Viraṇandi-siddhânta-chakra-varttigala sadharmmarappa Bâhubali-
siddhânti-dêvarê dikshâ-
21. gurugaḥ śrîmad Arhaṇandi-traividya-dêvar śrutagurugulumaṃ sṛi Sa-
22. kalachandra-bhaṭṭâraka-dêvargge śrîmad-râjadhâni Dôrasamudrada sama-
sta-bhavya-
23. nagaraṅgaḥ parôksha-vinayârthavâgi mâḍisida niśidhi mangalamahâ sṛi sṛi

Translation.

May the god Viratîrthêśa, worshipped by celestials, demons and serpents, and the conqueror of Cupid, protect the hosts of righteous Jainas (*Bhavya-jana*, people worthy of salvation).

There shines the illustrious and world-famous Mûla-saṅgha in which is found Koṇḍakunda lineage.

The chief of Dêsiyagaṇa which belongs to it was the illustrious saint named Bâhubali, well-versed in *Siddhânta* (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Viraṇandi-siddhânta-chakravartî. Victorious is the virtuous ascetic Bâhubali-siddhântîśvara, possessed of the knowledge of the two

(1) Read su-tapaścharya.

(2) Read tatratya-bhabyôtpalam.

kinds ¹ of *naya* taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 *sat-padārthas* and in the six *dravyas* ² and praised by the whole world. His principal disciple was Sakalēndu-yōgi, a master of the science of *Sabdaśāstra*, devoted to the happiness of the soul, an expert in the knowledge of *syādvāda*, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhanandi is very strange as he has a sweetheart in Vāṇi (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakalēndu whose preceptor in the śāstras is the *traividya* Arhanandimuni, whose mind is ever active in debates, fallacies, *śabdāgama* (science of words) and *paramāgama* (science of soul).

Thus shines the lord of ascetics, Sakalēndu possessed of 26 *riddhis* ³ (supernatural powers), versed in the seven *talvas*, ⁴ endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with *prāyaścitta* and having thirty-two kinds of righteous *bhāvanas* (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jainas (Bhavya) to expand, and in the end reached the *Chaityagriha* (monastery) in the village Bīlīchā in the good Pāṇḍyadēśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Saka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phālguna, on Monday the illustrious Sakalēndu-dēva expired. Salutation to Arhats.

All the Jaina citizens (*bhavya-nagaranga*!) of the illustrious capital Dōrasamudra, erected this monument in memory of the departed sage, Sakalachandra-bhaṭṭāraka-dēvar whose *dīkshāguru* (the teacher who initiated him in *sanyāsa*) was Bāhubali-siddhāntidēvar, *sadharmā* (colleague) of Viranandi-siddhānta-chakravartī and whose *śruta-guru* (teacher who instructed him in the śāstras) was the illustrious Arhanandi traividya-dēvar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Mūlasaṅgha, Koṇḍakundānvaya, Dēśiyagaṇa and a disciple of Bāhubali-siddhānti-

(1) *Vyavahāranaya*—Philosophy of the world: *Nīśchaya*—*naya*—Philosophy of the soul.

(2) *dravya*—substances: *jīva-dravya* (soul), *pudgaladravya* (matter), *dharmadravya* (activity), *adhamadravya* (rest), *ākāśadravya* (space), *kāladravya* (time).

(3) *ṭṣpō*—*riddhi* (penance) of 18 kinds and *animādi vikriyārdhi* of 8 kinds.

(4) *talva*—truth: *jīva* (soul), *ajīva* (lifeless things) *āsrava*, *saṃvara*, *nirjara*, *bandha* (attachment to world), *mōksha* (liberation).

who was a younger co-disciple of Viraṇandi. Sakalachandra is also stated to be a pupil of Arhanandi-muni. The date of his death is recorded to be Monday 3rd lunar day of Phālguna in the year Manmatha S' 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Bīlichâ in Pāṇḍya-dêsa. He fasted for three days when he knew that his end was near. In his memory the *bhavya-nagarangal* (Jaina citizens) of the capital city Dôrasamudra are stated to have set up the present monument. Bīlichâ seems to have been the principal village of the district Bīlichî seventy referred to as a part of Nolambavâḍi province in an inscription of 1125 A.D. of Tribhuvanamallapāṇḍya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kaṇave Bīlachi in Bâsavâpaṭṇa Hobali of the same Taluk which is probably identical with Bīlichâ-grâma referred to in the present record.¹

15.

At the same village, on the 1st vîragal near the Snânamanṭapa. (Bathing pavillion.)

Size 3'—0" × 1'—9".

Kannada language and characters.

1. svasti śrīmanu mahâ-maṇḍalêśvara Tribhuvanamalla
2. Talakâḍu-gonḍa Vîra-Gaṅga Hoysaṇa-Dêvaru Dôrasamudra-
3. [da] lu sukha-sankhatâ-vinôdadim râjyam geyuttavire Muda-
4. nu Tagartti-koṭheya hatti heṅgalir kkûḍe hêrâla-
5. va mâḍuttaviralu Hoysaṇa-dêvaru kaṇḍu Varuḍe Châya-
6. yanâyakanam karadu besa [si] doḍe âṇatiya paṇade Châ

Note.

This is a vîragal inscription of the reign of the Hoysaḷa king Vîraganga Hoysaṇa-dêvaru or Vishṇuvardhana and records the exploits of a warrior named Varuḍe Châyayanâyaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tâgarti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysaḷa king in the record are *mahâmaṇḍalêśvara*, *tribhuvanamalla*, and capturer of Talekâḍu and no imperial titles like *râjâdhirâja* are given in the record. It is a further indication that this belongs to the early Hoysaḷa kings. Tâgarti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

(1) As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anuṣṭup, the third is of Mattêbhavikrîṭita, 4th of Indravajrâ, 6th of 'Âryâ,' 8th of Śragdharâ, 9th and 10th of 'Âryâ' metre.

16.

On a 2nd vîragal at the same place.

Size 2'—9" X 2'—0".

Kannaḍa language and characters.

1. svasti śrīman-mahâ-maṇḍaḷêśvara tribhuvanamalla Taḷakâḍu Koṃgu Naṃ-gali Noḷam-
2. bavâḍi Banavâse Hânunḡalu-goṇḍa bhujabaḷa vîrapratâpa Hoysa-
3. ḷa Vîra Ballâḷa-dêvanu Dôrasamudrada neleviḍinalu sukha-saṃkathâ-vinô-
4. dadim prithvîrâjyaṃ geyyuttamiralu Sârvari-saṃvatsarada Mâ-
5. rggasira bahula daśami Âdivâradamdamdu Â-
6. namdarey-âha [vadali] Hemḡusinûroḍeya Bmûvari [gâ] vuṇḍa
7. Vijeyana aṇṇa Rêśaṇanu suralôka- prâputa
8. Vijeya nilisida vîragallu ||

Note.

This is an inscription of the reign of the Hoysala king Vîraballâḷa and records the death of two warriors named Rêśana, elder brother of Vijeya, Bûvarigâvuṇḍa chief of the village Hengûsinûr, in a battle at Ânadare and the construction of the vîragal in their memory by Vijaya. It is dated Sunday 10th lunar day of the dark half of Mârgaśira in the year Sârvari. No date in Śaka era is given. The letters seem to belong to the end of 12th century A. D. and Vîraballâḷa referred to may be identical with Vîrabhallâḷa II. The date would then correspond to Saturday 13th December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikâri is taken, as is sometimes done.)

17.

On a 3rd vîragal at the same place.

Size 3'—6" X 2'—9".

Kannaḍa language and characters.

1. Jinan âtmîyêṣṭa-dayvam nija-guru Nayakîrtti-bratîśam lasad-bhû-vi-
2. nutaṃ tana Ukki-seṭṭi-prabhu piṭri tanag Êkavve tâyendoḍ intî vana-
3. dhi-vyâvrita-dhâtrîṭaḷadoḷ adêm puṇyôdbhava-brâṭadôḷ kûḍi nitân-
4. tam Nâmiṣeṭṭi sphuṭa-viśada-yaśô-lakshmiyam tâne pettam || || ||
5. ant âtam vyavahâradi.....matta vikramâkrânta.....
6. ḷadêva.....Mândhâtam do.....
7. koṇḍu.....svântam viśruta Nâ-
8. miṣeṭṭi ḍivadoḷ kaivalyamam tâḷdidam

18.

INSCRIPTIONS IN THE KADUR DISTRICT.

CHIKMAGALUR TALUK.

A copy of a sannad in the possession of Subrâya-purâṇika, patel of the agrahâra village Kûduvallî in Vastâre Hobli.

Modern Kannaḍa characters.

1. Harihara mahârâyaru Śringêri śrî-maṭhakke Kûduvallî-grâma-
2. vannu uttâravâgi biṭṭu koṭṭaddariṇḍa yî grâmaṇṇu maṭhadavaru
3. anubhava mâḍikomḍu baruttâ yiddalli Purushôttama Bhâratigalige
4. Śringêriyallu paṭṭavâddariṇḍa avara pûrvâśramadavarige yî grâ-
5. madallu biṭṭu koṭṭaddu || tânugoḍige ? yalli gadde kha 8 kke
6. sistu ga 8 Gubbi bayalalli gade khaṁ || 10½ ge sistu ga 10 kha
7. 2 ll Chaṭṭamakkiyalli gade khaṁ 3 kke sistu ga 3 antu gade khaṁ
8. 21½ kke sistu ga 21 2 ll svâsteyu naḍadu baruttiddalli
9. yî Purushôttama Bhâratigalaḥ svargastha-râda mēle Râmacham-
10. dra Bhâratigalige paṭṭavâddariṇḍa prâk yidda pûrvâśramada-
11. vara baduku mane yâvattu maṭhakke sêriddariṇḍa yî svâsthe
12. ga 21 2 ll bhûmiyannu yî Râmachandrabbhâratigala pû-
13. rvâśramadavaru Âragada Kallinâtha Bhaṭṭara makkaḷu Malli
14. Bhaṭṭarige biṭṭu koṭṭaddariṇḍa yivaru anubhavisi baṁḍaru
15. mēlâgi yî grâmada bhûmi yâvattu maṭhakke naḍadu baru-
16. ttittu Śrî-Maṭhadallu Bramhanâthadêvara u-
17. padra bahaḷavâgi danâ kolluttiddalli yî Mallibhaṭṭara mu-
18. khâṁtra â Paṁchâkshari Narahari Bhaṭṭara karasikoṇḍu yî upadrava nilli-
19. si koḍabêku yembâdâgi hēḷiddariṇḍa yî Naraharibhaṭṭaru śrî-ma-
20. ṭhadalli kulitu Bramhanâthadêvara kuritu puraścharaṇe mâḍiddariṇḍa
21. avarige pratyakshavâddariṇḍa yî dēvarige muṁḍe naḍakomba bagye ka-
22. ṭṭale mâḍi gottige nillisi yî dēvara upadrava pariharisiddariṇḍa
23. śrî svâmigalavaru saṁtôsha-chittarâgi yî Kûduvallî grâma-
24. dallu Mallibhaṭṭarige biṭṭukoṭṭa bhûmi horatâgi mēlâ-
25. da bhûmi yâvattannu yivarige biṭṭu koṭṭaddariṇḍa yivarau Koṇḍa-
26. nahalliyalli mane-kaṭṭikomḍu yî svâstheyannu anubhavsi
27. baruttâ yiddalli yî grâmakke dēvara-makkaḷu kuḷagârarâgi yi-
28. varige gaḍi-guttige bhattavannu hâgalu âḷakoṭṭu râtri-kâlada-

29. Ilu puṇḍugârarâgi yivara mane mutti tâvu alakotṭa bha-
30. ttavannu punaḥ tamma manege hottukomḍu hôguttâ yidaru
31. yî prakâra kelavu divsa naḍadu baṃtu yidê prakâra omḍu varsha
32. bhattavannu râtri-kâladalli hottukomḍu hôguvâgye bhattada
33. moṭṭe tûtaddariṃḍa dâri kaḍegû challiddariṃḍa sûryô-
34. dayavâda mèle yî chellida bhattada dâri hiḍakomḍu nôḍu-
35. vâgye yidê grâmakke baṃdaddariṃḍa yivarugaḷu puṇḍaru
36. tamage obbarige naḍavudalla yembuda kaṃḍu śrî svâmiyavara sannî-
37. dhânakke hôgi yidu tamage obbarige naḍavadu alla yî grâmavannu
38. vṛitti śâkhe mâḍi agrahârava mâḍi tamma hesarallu dâna śâsana
39. barsi koḍabêkemḍu hêlikomḍaddariṃḍa śrî Râmachandira Bhârati-
40. svâmiḡaḷavaru Sâlivâhana śaka varsha 1313 ne vartamânakke
41. saluva Śrîmukha-samvatsarada Chaitra śu 5 Ilu dânadhârâ-pûrva-
42. kavâgi Brâmhârugaḷige nirdêśava mâḍi barsikoṭṭa dâna-śâsana
43. I kke i grâma omḍakke saluva gade khaṃ 147 kke vṛitti ondakke gadde
44. kha 4½ nâlkû kâlu khaṃḍuga gadde prâptiyalli mâḍida
45. viniyôga Bhâradvâjasagôtrada Âpastamba-sûtrada Kalinâ-
46. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛitti 5 Bhâradvâja-sa-
47. gôtrada Âśvalâyana-sûtrada Paṃchâkshari Naraharibhaṭṭara makkaḷu
48. Nîle Narasiṃhabhaṭṭarige vṛitti (nâlkûvare) 4½ Haritasa-gôtrada
49. Âśvalâyana-sûtrada Nâgôpâdhyâyara makkaḷu Upâdhyabhaṭṭarige
50. vṛitti 1½ avara tammamḍiru Kṛishṇa-bhaṭṭarige vṛitti 1 Śrîvatsa-gô-
51. trada Âśvalâyana-sûtrada Narahari-bhaṭṭara makkaḷu Nârasi-bha-
52. ṭṭarige vṛitti ½ Kâśyapa-gôtrada Âśvalâyana-sûtrada Naraha-
53. ribhaṭṭara makkaḷu Jannûpâdhyarige vṛitti 1 Bhâradvâjasagô-
54. trada Âśvalâyana-sûtrada Yajñêśvara-bhaṭṭara makkaḷu Saṃ-
55. kara-dikshitarige vṛitti 1 Viśvâmitra-gôtrada Bôdhâyana-sû-
56. trada Nârâyana-bhaṭṭara makkaḷu Appannâhitâgnigāḷige
57. vṛitti 1 Jâmadagnyâvatsa-gôtrada Bôdhâyana-sûtrada Svâ-
58. mibhaṭṭara makkaḷu Gaṇêśa-dikshitarige vṛitti 1 Vasishṭha-sagô-
59. trada Âśvalâyana-sûtrada Lakshmîkâṃta-bhaṭṭara makkaḷu
60. Râmâbhaṭṭarige vṛitti 1 Kausika-gôtrada Âpastamba-sûtrada
61. Haribhaṭṭara makkaḷu Anantabhaṭṭarige vṛitti 1 Vishṇuvardhana-
62. gôtrada Âśvalâyana-sûtrada Śankarabhaṭṭara makkaḷu Gu-
63. dya Vishṇugaḷige vṛitti ¾ Kauśikagôtrada Âpastamba-sûtrada
64. Râmâbhaṭṭara makkaḷu Peramâlubhaṭṭarige vṛitti 1 Kâśyapa-
65. gôtrada Âśvalâyana-sûtrada Mukunda-bhaṭṭara makkaḷu Dê-
66. varabhaṭṭarige vṛitti 1 Vasishṭha-gôtrada Âśvalâyana-sû-
67. trada Mâdhavabhaṭṭara makkaḷu Beṇṇe-purâṇikarige vṛitti 1

68. Bhâradvâjasagôtrada Āśvalâyana-sûtrada Nârasimha-bhaṭṭa-
 69. ra makkaḷu Achyutabhaṭṭarige vṛitti 3 Gautamagôtrada Jaimu-
 70. ni-sûtrada Tirumalabhaṭṭara makkaḷu Lakshmidharabhaṭṭarige
 71. vṛitti 1 Ātrêyasagôtrada Āśvalâyana-sûtrada Dêvarabhaṭṭa-
 72. ra makkaḷu Narasimhabhaṭṭarige vṛitti 1 Kâśyapagôtrada Āśvalâ-
 73. yana-sûtrada Brahmanyabhaṭṭara makkaḷu Lakshmikâṇṭabhaṭṭarige
 74. vṛitti 1 Haritasagôtrada Āśvalâyana-sûtrada Nâgabhaṭṭara makkaḷu Śam-
 kara-
 75. bhaṭṭarige vṛitti 1 Viśvâmitra-gôtrada Āśvalâyana-sûtrada Padmanâbha-
 bhaṭṭara
 76. makkaḷu Kêśavabhaṭṭarige vṛitti 1 Vasishṭhagôtrada Bôdhâyana-sûtrada-
 77. Subrahmanyabhaṭṭara makkaḷu Nâgannagalige vṛitti 3 Mavudgalya-
 gôtrada
 78. Āśvalâyana-sûtrada Mahadêvabhaṭṭara makkaḷu Mallibhaṭṭarige vṛi-
 79. tti 1 Mauni-Bhârgava-gôtrada Āpastamba-sûtrada Dakṣiṇâmûrtigala mak-
 kaḷu
 80. Kavaḍe Malli Bhaṭṭargie vṛitti 3 Ātrêyasa- gôtrada Āśvalâyana-
 81. sûtrada Lingannagala makkaḷu Gûlappagalige vṛitti 1 Maha Lakshmi-dêva-
 82. rige vṛitti 3 Sômêśvara-dêvarige vṛitti 1 1/2 Gâyatri-mamṭapakke vṛitti 3
 83. Āldahâlôlage Hallimakege ṭemkalâgi Kallimakkî mēle ṭem-
 84. ka-nîruvariyaḡi Nile Narasimhabhaṭṭarige sâdhya kha 3 Bâsirikatṭege
 85. ṭemkalâgi Upâdya bhaṭṭarige sâdhya kha 2 1/2 Jattigana-katṭege ṭemka
 86. nîruvariyaḡi prathama-sṭhaladalli Kavaḍe Mallibhaṭṭarige sâdhya
 87. kha 1 adakke paḍuvalâgi Nâgannagalige sâdhya kham 1 adakke paḍuvalâgi
 88. Achyutabhaṭṭarige kham 1 mēlâda sâdhya bhûmi yajamânâdi
 89. sarva-svâmyavû yî agrahâra mâḍisidamēle Narasimhabhaṭṭarige
 90. yî grâmakke saluva grahârâma-kshêtra gadde beddalu modâlâda siddha
 91. sâdhyamgaḷemba asṭha-bhôga tēja-svâmya-vannu anubhavisikomḍu
 92. bahari yemḍu oppikoṭṭa dâna-śâsana-prakârakke gadde kham 147
 93. kke vaḷage baṁda prakâra vṛitti 1 kke gadde kha 4 1/2 rallu vṛitti 31 kke
 94. kha 131 3/4 dēvara vṛitti 2 kke kha 8 1/2 samdhyâ-mamṭapakke vṛitti 3 kke . .
 95. kha 3 1/4 amtu vṛitti 33 3/4 kke gade kha 143 1/2 madhyakakke nimṭaddu kha
 96. 3 1/2 mûrûvare khamḍagavannu kuḷagâraru Dēvara-makkaḷige raste-
 97. koḍagi bagye hâki-koṭṭaddarimḍa yî Dēvara-makkaḷu kelavu
 98. divsa umbaḷiyaḡi anubhavi â-mēle Dodḍannabhaṭṭa yemḍavage
 99. yî Dēvara-makkaḷu Gautamêśvara Dēvarallu mamṭa-pushpada upâdhiyam-
 100. ta mâḍikoṭṭu yî gaddeyannu yîtage biṭṭukoṭṭu kelavu divsada mēle
 101. yî Dēvara-makkaḷu kuḷa nasṭavâgi hōdaru â mēle yî Dodḍanna-bhaṭṭanu
 102. yî upâdhiyannu mâḍi-komḍu bhûmiyannu anubhavi baruttidda-
 103. lli Simḡapurada Giribhaṭṭaru yemḍavaru yî Dodḍannabhaṭṭage hattu

104. yippattu haṇa koṭṭu yī bhūmiyannu aḍava māḍi-komḍu a-
105. nubhavisiddadarnu yī Doḍḍanna-bhaṭṭanu aputrarāgi mṛita-
106. nāgi hōdanu yī bhūmiyu Siṃgāpurada Giribhaṭṭara buḍadava-
107. rige naḍadu baṃtu yittalāgi avaru aputrarāgi mṛitavāgi
108. hōddarimḍa Chitrabhānu-saṃvatsaraḍārabhya Upādhyara Nārasidē-
109. vara maneyavaru anubhavisuttāre yī bhūmiyu madhyakakke
110. nimtaddu Śrīmaṭṭhakke barabēku ubhayaṃ-gade khaṃ 147 sādhyā bhūṇai
kha 9½ ubhaya kha 156½ kke sistuga 156½ yittalāgi hechchiddu 4½

Note.

This is a paper manuscript purporting to be a copy of a sannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahāra village Kūduvaḷḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kūduvaḷḷi was in the enjoyment of the Śringēri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śringēri guru named Purushōttama-bhāratī and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Rāmachandrabhāratī all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallināthabhaṭṭa of Āraga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanāthadēvar worshipped as god in Śringēri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śringēri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kūduvaḷḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍana-haḷḷi near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of *dēvara-makkalu* (fishermen) in the village Kūduvaḷḷi plundered his house at night and carried off the food supplies to their homes, represented to the svāmi of Śringēri that he could not manage the village by himself and that it should be divided into vṛittis and distributed among many Brahmans. Accordingly the head of the Śringēri Matt, Rāmachandrabhāratī, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33¾ vṛittis of 4½ khaṇḍugas each

and distributed them among various Brahmans, giving Mallibhaṭṭa 5 vṛttis, Naraharibhaṭṭa's son Nile Narasimhabhaṭṭa, 4½ vṛttis, etc., and the village deity Mahālakṣmīdēvi ¾ vṛtti, Sōmēśvaradēvaru 1½ vṛttis and Gāyatri-manṭapa (a pavilion for Brahmans to perform *sandhyā*) ¾ vṛtti. The balance left after this distribution consisting of land of the sowing capacity of 3½ khaṇḍugas was given to the *dēvaramakkāḷu* community of the village referred to above. This division of land into vṛttis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Śrī mukha S' 1313. (A.D. 1391 ?)

We next learn that the members of the *dēvaramakkāḷu* community after enjoying their land for some time gave it away to a Brahman named Doddannabhaṭṭa for conducting the service of *mantrapushpa* (repeating some prayers to god after the ceremonial waving of the lights) in the Śiva temple at Gautamēśvara (which is situated at a distance of 2 miles from Kūduvaḷḷi). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doddannabhaṭṭa died issueless and his property went to Giribhaṭṭa of Singāpura who had a mortgage on it. As Giribhaṭṭa also died issueless some time later, the property was taken possession of by the family of Upādhyaya Narasīdēvaru in the year Chitrabhānu (9 years after Śrī mukha ; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Śringēri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at 156½ khaṇḍugas consisting of the original 147 khaṇḍugas and the newly cultivated 9½ khaṇḍugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vṛttidārs of the village and Śringēri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kūduvaḷḷi from the period that it was given away to the Śringēri Matt by the Vijayanagar king Harihara to the above year Chitrabhānu (A.D. 1402). Another record of the same village Kūduvaḷḷi already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Śringēri Matt and its division into vṛttis and their distribution among several Brahmans including Nile Narasimhabhaṭṭa mentioned in the present record, made by Rāmachandrabhāratī, head of Śringēri Matt in S' 1313 Śrī mukha Chaitra śu 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kūduvaḷḷi being given by Rāmachandrabhāratī to Brahmans in memory of his guru Puruśhōttamabhāratī while the present record explains the circumstances that led to the formation of the agrahāra in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date.

The date of the formation of the Kûduvallî agrahâra stated to be S' 1313 or A.D. 1391 is Prajâpati and not Śrîmukha and Śrîmukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushôttamabhârati and 1508-1560 to his successor Râmachandrabhârati. The grants of Śringeri furnish the dates 1418-51 to Purushôttama-bhârati and 1513-24 to Râmachandra-bhârati (E. C. VI. Introduction, p. 24.) Anyway the date S' 1313 is too early for the death of Purushôttama-bhârati and the installation of Râmachandra-bhârati in the pontifical seat at Śringêri. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.

INSCRIPTIONS IN THE KOLAR DISTRICT.

19.¹

KOLAR TALUK.

First Sannad of the Āvani Matt received from Mr. Krishna Sastri of Kolār.
 Persian language and characters. [Plate XVII 2]

Qadri Qudrat
 Muhri Niyābat
 Khādimi Shara Qāzī
 Muḥammad Shafi

1104

Mutābiq wa asl

1. Parwāna bamuhr Dargahi Qulī Khān az Qarār ba tāriḥ pānzdahum Shahr Rabi' usānī sann julūs wālā
2. mutasaddiyyān (*sic*) wa muhimmāt ḥāl wa istiqbāl parganai Kolār, Karnāṭak, Sūbah Dāruz-zafar Bījāpūr bidānand chūn mauza Hunain Halli Simt Haveli Turf
3. Mutafarriqāt amla purganaay mazkūr dar wajha madad kharch Sankarī Mehtah ba dastūr sābiq ḥasbu-z-zimn bahāl wa muqarar gashta ; bāyad ki mauza mastūr rā
4. darobast wāguzārand ki ba tasadduq farqi Mubārak Hazrat Hāsīlāt ānjā sāl ba sāl barāi kharch
5. Sankari Mehtah jāri dārand wa sanad mujaddad talab nadārand darīn bāb tākidi akīd dānista ḥasbul mastūr ba amal ārand.

Back.

1. Shaaah zimn mauza Hunain Halli Simt Haveli turf Mutafarriqāt
 2. 'amalai parganaay Kolār sarkār Karnāṭak sūbah dāruz-zafar Bījāpūr dar wajh madad *kharch*
 3. Sankarī Maṭṭah ba dastūr sābiq bahāl wa muqarar gashta
 4. 3 Mawāzi'
 5. asli mauza' Dākḥli Māziān
 6. 70 Jama' Kāmīl
- 11 Hun

(¹) For the reading and interpretation of the Persian *Sannads* Nos. 19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmed, Research Scholar, working under Mr. Yazdani, Nazim, Archaeological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.

Translation.

Title of the King.
Inevitable like fate.

Seal.
Khādim Shar'
Qazi Muḥammad Shafī'
Seal of the Agent
1104 A. H.

1. Parwāna (order) under the seal of His Excellency 'Dargah Quli Khān' issued on the 15th Rabi' II Regnal Year.
2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bījāpūr are hereby informed that the village of Hunain Halli, Simt Haveli
3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenance of Sankri Maṭha according to the Zimn (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)
4. be released so that for the well-being of His Majesty (*lit.* charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for
5. the maintenance of Sankri Maṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said
2. Pargana (Kolār) Sarkār Karnāṭak Sūbah Dāru-z-zafar Bījāpūr, has been apportion-
3. ed as before for the maintenance of Sankri Maṭha
4. 3 villages
5. Original
6. One village. Awarded afterwards (hamlets?) 2 villages.
Entire revenue of the above (70?) 11 Hun.

Note.

The Sannad records the grant of a village Honnēna Halli (at present in Kolar Taluk) in the Pargana of Kolār, Karnāṭak province in the Bījāpur country made by the Moghul (?) governor, Dargāh Kulikhān to the Sankari Mutt. The Sankari Mutt referred to here is evidently the Smārta Mutt now at Āvani, in Mulbāgal Taluk, which had its headquarters at Kōlār in the 17th century as is seen from a copperplate grant of Śrīrangarāya III now in the Āvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kāzi

Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Sankar Bhâr[at]i, the Guru of the mutt. The name of the mutt is Sankari (or as Prof. Shustri reads the word 'Singeri'¹). The 19th century *śrîmukhas* or Bulls of the Āvani Mutt refer to its swami as the Śringêri Swami. "Śringêri śrî Sata-śringa-parvata-sannihita vilasat Kôlâhalapuravarâdhîsvara śrî Śringêri śrîmad Abhinavôddanda Vidyâranyabhârati svâmibhih", etc. (See the Telugu book *Śrî-mukha-vyâkhyâgrantha*, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringêri Mutt named Narasimha Bhârati who left Śringêri on a tour and while at Kôlâr appointed a disciple to carry on the newly founded Kôlâr mutt. Later he is said to have founded the Kûdli mutt according to this tradition. That these sannads belong not to the Śringêri mutt proper but to the Kôlâr mutt is clear from the fact that in 1754 the donee in the sannad is Sankar Bhârati while the Śringeri pontiff was Abhinava Sachchidânanda Bhârati (1741-1767; See Rice's Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śrîranga III's grant, the Kôlâr swami was Râmachandra Bhârati, disciple of Viṭṭhala Bhârati who was himself a disciple of Viśvarûpa Bhârati while the contemporary at Śringêri was Sachchidânanda Bhârati (1627-1663) disciple of Abhinava Narasimha Bhârati who was the disciple of Immaḍi Narasimha Bhârati.

20.

Second sannad in the possession of the Āvani Matt.

Persian language and characters.

Muhri Niyābat
Khādimi Sharār
Qāzi Muḥammad
Shafī 11xx
Mutābiq wa asl.

Ba'arz.

1. parwānah ba muhr shahamat wa martebat Tāhir Muḥammad Khān az Qarār ba tāriḫ chahārum Shawwāl sann 11 julūs i-mu-alla
2. 'āmilān ḥāl wa istiḡbāl purganaay Kolār Sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
3. darīnwila mauzai Hunain Halli turf mutafarriqāt simt Haveli' amlaay purganaay mazkūr
4. dar wajh maḍad kharch Sankari Maṭṭah ba tasadduq farq mubārak ba-mūjib asnād sābiq

(¹) As the transverse stroke called markaz now distinguishing *ka* from *ga* in Persian was absent in the records of the time, the word could be read either as Singeri or Sankari.

5. ḥasbuz-zimn muqarar gashta bāyad ki mouza'i mustūr rā dar-o-bast wa guzārand
6. ki tāḥasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darīn bāb tākid dānista ḥasbul mastūr ba 'amal ārand.

Translation.

Seal.

Khadim Shara'
wazi-Muhammad Shafi'
Seal of the Agent.

11.....

1. Parawāna (order) under the seal of.....His Excellency Tāhir Muḥammad Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak (Sūbah) Daru-z-zafar Bijapūr are hereby informed
3. that the village of Hunain Halli simt Haveli (assigned for the miscellaneous charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable grant for the well-being of His Majesty, (*lit*: charity for the protection of the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kāzi Mahammad Shāfi, the officer named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29, 1693 A.D.?) by the governor Tahir Mahammad Khān and addressed to the same officers. It confirms the previous sannad granting the entire village of Hunainhalli for the maintenance of the Sankari Maṭha for the well-being of His Majesty (the Moghal emperor). The authorities of the Pargana of Kōlār, Sarkar Karnātak, Subah Dāru-z-Zafar Bijāpur are informed of the above and directed to release the village and hand it over to the said Matt.

21.

Third sannad in the possession of the Āvani Matt. Persian language and characters.

Qadri Qudrat
Muḥammad
Farrukh Siyar
Bahādur Bādshāh
Ghāzī 1127 Mutahawar
Khān Qādri fidwi

1. 'āmilān ḥāl wa istiḡbāl pargana-ai-Kolār sarkār Karnāṭak Dāru-z-zafar Bijāpūr bidānand
2. darīnwila mauza'i Hunainhalli simt havelī taraf mutafarriqāt āmal-ai pargannai-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq farq mubārak
4. Hazrat hasbu-z-zimn muqarrar gashta bāyad ki
5. mauza i mastūr rā darobast wāguzārānd ki
6. tahāsilāti ān barāay kharch Sankarī Maṭha hamēshā
7.darīn bāb tākīd dānista asbul mastūr
8. ba amal ārand tahrīr.... baīyaz.

Back.

Zimn navīsand.

1. Sharah Zimn Mauzai Hunain Halli simt Havelī taraf Mutafarriqāt amlaay purganaay Kolār
2. Sarkār Karnātak Dāru-z-zafar Bijāpūr dar wajh madad *kharch*
3. Sankari Maṭha muqarrar gashta
4. 3 Mawazi
5. Asli Dākbli
Mauza Mawāziān
6.Jama' Kāmil
11 Hun

Translation.

Title of the King :—

Inevitable like Fate.

Seal :—

Muḥammad Farrukh
Siyar Bahādur Bādshāh
Ghāzi 1127 Fidvi Mutahawwar
Khān Qādrī

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnāṭak (Subah) Dāru-z-zafar Bijāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Lit : charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.

7 and 8. . The authorities should regard this as binding and act as hereby ordered
written on.....fair copy.

Back.

1. The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar
2. Sarkār Karnātak, Dāru-z-zafar Bījāpūr has been apportioned and
3. restored for the maintenance of Sankari Maṭha
4. 3 villages
5. Original Awarded afterwards (hamlets ?)
One village two villages
6. entire revenue of above
11 hun.

Note.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khân Khâdri and confirms the previous sannads.

22.

Fourth sannad in the possession of the Āvani Matt

Persian language and characters.

Qadri Qudrat

Saṅn i

Muhammad Shāh

Bādshah Ghāzi

Alī Bég

Khān Fidvī

1. Mutasaddīyān muhimmāt hāl wa istiqlāl Parganaay Kolār Sarkār Karnāṭak
Sūbah Dāru-z-zafar Bijāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla purganaai
mazkūr dar wajh madad kharch Sankari Maṭha ba dastūr sābiq ḥasbu-
z-zimn baḥāl wa muqarar gashta
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārānd ki ba tasadduq farq
mubārak Hazrat ḥasilāt ānjā sāl ba sāl barai kharch
4. Sankarī Maṭha jāri dārānd wa sanad mujaddad talab nadārānd darīn bāb
tākīd akīd dānista hasbul mastūr baaml ārānd

5. tahrîr fit târikh pânzdahum Shahri Rabiü-s-sâni sann julûs wâlâ.

Back.

1. Sharah Zimn a Mauza-iir Hunain Halli simt Havelī tarf mutafarriqāt amla purganāai Kolār
2. sarkār Karnātak sūbah daru-z-zafar Bijāpūr dar wājḥ madad kharch San-kari Maṭḥah ba dastūr sābiq
3. bahāl wa muqarar gashta
4. mawāzīr 3
5. Asli Dākhlī
mauzā mawāziān
6. 60 Jamai kāmīl
7.21 Hun

Translation.

Title of the King.

Inevitable like Fate.

Seal;

First Regnal Year Muhammad Shah
Bādshāh Ghazi
Fidvi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bījapūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Maṭha.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit : charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Maṭha. New sannads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.
5. Dated 15th Rabi 11 Regnal year.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnātak Sūbah Dāru-zafar Bījapūr, for the maintenance of Sankari Maṭhah, as before,
3. has been restored and confirmed.

4. 3 villages

Original

one village

Entire revenue of the above

Awarded afterwards

Two villages

11 Hun ?

Note.

This sannad was issued under the seal of emperor Mahammad Shah at Delhi and of his officer Āli Bêg Khân on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.

Fifth sannad in the possession of the Āvani Matt.

Persian language and characters.

Ālamgīr

Bādshāh Ghāzi

1168

Fidvi.....Nūr Khān Bahādur

1. Mutasa-ddiyan muhimmāt hāl wa istiqbāl wa Desmukhān wa despāndiyan wa patwāriyan wa muzāriān
2. purganaai Kōlār sarkār Karnāṭak subah Dāru-z-zafar Bījāpūr bidānand mouz Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. hukām peshīn muqarar wa jārist darīn wila nīz ba dastūr sābiq ḥasbul Ziman
5. bahāl dāshta hud Bāyad ki dehāt mastūr masraf mushārūn ileh wa guzārānd ki hāsīlāt ānjā rā maīshat khud namūda ba duāe daulat abad muddat mashghūl bāshad
6. wa Sanad mujaddad sāl ba sāl darkhāst na kunand. Darīn bāb tākīd
7. Āakīd dānista ḥasbul mastūr baramal ārand. Tahrīr fit tārikh
8. bist shashum Shahir Sha bānūl muaz zam sann 1167 Hijrī bairy.

(Back)

1. Sharah Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhāri
 2. ba mūjib asnād hukkam peshīn muqarar gashta darīn vilā nīz ba dastūr sābiq bahāl dārand.
 3. Kāmil 196
 4. Asli Dakhli
- 10 3

- | | | | |
|-----|---------------------|--------------|---|
| 5. | Simt Havelli 46-6-0 | Kāmil | simt mauliyākal mauza i Sankari
31 kāmīl |
| 6. | Asli | Dākhli | |
| | (2) mawāziān | (2) mawāziān | |
| 7. | 23 kāmīl | 11 kāmīl | 6 mawāziān |
| | Dākhli. | | |
| | mawāziān | | |
| 8. | Asli | Dakhli | |
| | 3 mawāzi | mauza | |
| 9. | Asli | Dākhli | |
| | mawāziān | mauza | |
| 10. | 10 kāmīl | | |

Translation.

Seal

Alamgir (II)

Bādshāh Ghāzi Bahādur

1168 A.H.

Fidvi.....Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Desbandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bijāpūr are hereby informed that villages Hunain Halli, etc.
3. which according to the sanads granted in the said Pargana by previous governors (or rulers) were assigned as an *inam* in favour of Sankar Bhāri
4. have now been released as specified in the Zimn in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
7. New sannads should not be asked for every year. This matter
8. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shahban 1167 A.H.

Back.

1. Mouza Hunain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released;
3. therefore the villages should be restored as before,
entire revenue

196

4. Original
10

Awarded afterwards
3

5.	Simt Haveli 46-6-0	Simt Mouliakul Mauzhai Sankari 31		
6.	Original 2 villages	Awarded afterwards 2 villages		
7.	Entire revenue 23	Entire revenue 11	Asli 6 villages	2 Dâkhli villages
8.	Asli villages 3 Dakhli !			
9.	Asli villages 2 Dakhili !		
		10. Entire Revenue	10	

Note.

This last sannad was granted in the reign of the Mughal emperor Âlamgîr II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nûr Khân. It is addressed to all the revenue authorities, Dêsamukhs, Dêsapândes, Patwaris and raiyats of Pargana Kolâr and confirms the grant of Hunnêrahalli and several other villages of the revenue of 196 hunst to Sankar Bhârati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the svâmi viz., Sankar Bhârati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

24.

MALUR TALUK.

On a boulder in the Government waste land to the south of the village Mailânda-halli in the Hobli of Mâlûr.

Kannada language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana-śaka varsham-
3. gaḷu 1459 neya Viḷam-
4. bi-samvatsarada Kârtika ba
5. 1 lu śrîmanu mahâ.....

6. śvara Achyutarāya-ma-
7. hārāyaru rājyaṃ.....
8.
9. Bayirapagaḷa maga So-
10. nyappanu kaṭṭisida maṇ-
11. tapa śubham astu

Note.

This inscription registers the construction of a maṇṭapa by Sonyappa, son of Bayirapa, during the reign of the illustrious king Achyutarāya of Vijayanagar on the 1st lunar day of the dark half of Kārtika in the year Vilambi S' 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.

On a stone in the basement of the Varadarāja temple in Śivārappaṭṇa in the Hobali of Narasāpura.

Kannāḍa language and characters of 13th century A.D.

1. śrīmatu Sukla-saṃvatsarada Āsvaija su
2. 10 Su Siri-perumangala-paṭṭanada
3. Perumāḷa-Sivālyakke Taḷagūranu
4. Ālahalliya gavuḍa Bairejīyana
5. maga Chokka Battayyanu Munna-bâ-
6. ḷa-vaṃsa.....

Note.

This inscription records the gift of the village Taḷagūr for services in the temple named Perumāḷ in the village Siri Perumangalapāṭṇa by Chokkabattayya, son of Bairejīya, gauda of the village Ālahalli. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Āśvayuja in the year Śukla. No śaka year is given. Siri Perumangalapāṭṇa seems to have been the old name of the present Śivārappaṭṇa village.

26.

On a fragmentary stone in the waste weir of the tank in the village Śivāra.

Kannāḍa language and characters of 17th century A.D.

1. śrīmatu Kariyapagaḷa
2. sisya Tammayanu mâtâ-pi-
3. triḡaḷige puṇya-vâgali yen-
4. du hâkida banakke maṅgaḷa

Note.

This records the setting up of a grove by Tammaya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahalli in the same Hobali of Narasâpura.

Size 5'—0" × 2'—6".

Kannaḍa language and characters of 17th century.

1. śrīmatu
2. saujanya-silaru
3. manneya-maṇḍiya-
4. rum vûra māḍisida-
5. rū

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (*manneyar*). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihola in the town Sidlaghatṭa in the Hobali of Sidlaghatṭa.

Size 5'—0" × 1'—8".

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya Śâli-
2. vâhana śaka varushaṅgaḷu
3. 1573 neya Khara-saṁvatsara-
4. da Chaitra su 1 lu śrīmatu
5. mahârâjâdhirâja vîrapra-
6. tâpa śrī Venkaṭapatidêvaru
7. prithvî-râjyaṁ geyyuttiralu
8. avara.....râda Âvati-nâḍa
9. prabhu Bairê-gauḍara putraru
10. Yimmaḍi Baichegauḍaru

11. koṭṭa śāsanada krama-ventendare
12. Vaḍigēhalliya sthalaḷakke salluva.....
13. kere grāma voṃdannu śrīmatu
14. Sivāchāra-saṃpanna śrī-Liṅga-
15. śakti.....koṭṭa.....

Note.

This records the gift of a village named.....kere, belonging to Vaḍigēhalli-sthala to a Vīraśaiva priest, Liṅgaśakti, by the chief Immaḍi Baichegaḍa, son of Bairegaḍa, ruler of Āvatināḍ and a subordinate of the illustrious king, Venkaṭapatirāya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S' 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.

On a boulder in the waste land near the village Huṇasēnahalli in the same Hobali of Sidlaghaṭṭa.

Size 1'—8" × 1'—8".

Kannada language and characters of 17th century.

1. Sarvadhâri-saṃvatsara
2. Bhâdrapada śu l lu śrī-
3. matu Soṇṇappa-gavuḍaru
4. Muddayyanige koṭṭa mâ-
5. nyada hola idake tapida-
6. varu tâyi-tande vadhisida
7. pâpake hôharu

Note.

This registers the gift of a plot of land rent-free to one Muddayya by Soṇṇappa-gaḍa on the 1st lunar day of the bright half of Bhâdrapada in the year Sarvadhâri. The record ends with the usual imprecation. The date cannot be determined as no Śaka year is given.

30.

On a stone slab set up in front of the Chaudêśvari shrine near the village Jangamakôṭe in the Hobali of Jangamakôṭe.

Size 2' × 2'—6".

Kannada language and characters of 17th century A.D.

(The Stone is broken.)

1. Baṃma-nâya-
2. ka sasana yentem

3. mânia hola ta
4. tamma guru Mâ
5. sara môlepa ?
6. pâpake hô-
7. haru śrî

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanâyaka. No date is given.

31.

On a plot of land belonging to the Nâyaka community to the south of the village Ranganâthapura in the same Hobali.

Kannada language and characters of 16th century A.D.

1. Plavanga-samvatsarada Mâgha
2. śuddha 15 Sônavâra Su-
3. gaṭûru Chikarâya Nanja-
4. pagaudaru Beṭṭadahâla
5. Râyavodeya-dêvarige
6. Ettinavodeyadêvarige
7. êrugâṇikeyanu bittu
8. koṭṭaru mahâ-janara voppa śrî śrî

Note.

This inscription records the remission of plough-tax (êru-gâṇike) made by Chikarâya Nanjapagauda, chief of Sugatûr, to two Vîraśaiva priests Râyavodeyadêva of Beṭṭadahâl and Ettinavodeyadêva. The approval of the grant by the mahâjanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Mâgha in the year Plavanga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugatûr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganâthapura in the same Hobali.

Kannada language and characters.

1. śubhamastu svasti śrî
2. jayâbhyudaya Śâli-

3. vâhana śaka varuṣaṃ-
4. gaḷu 1460 neya sanda Virô-
5. dhi-samvatsarada Bhâdrapâda śu
6. 13 yalu śrīman mahârâjâdhi-
7. râja râjaparamêśvara śrī-vīra-
8. pratâpa Achyutarâya-ma-
9. hârâyaru prithivî-râjyaṃ ge-
10. yuttiralu Râmaya Oḍera A-
11. yyanavarige Achyutarâya-mahârâ-
12. yaru nâyakatanakke pâlisida Bêlûra
13. Châvaḍige saluva Kôḷâla-sîme-
14. oḷagaṇa Aramâladahallige saluva Śiva-
15. yanahalli yemba grâmavanu A-
16. remangalada Timmappa-Gauḍarige
17.daṇḍige-umbaliyâgi
18. koṭṭevu yî grâmavanû
19. mândyavâgi nimma putra-pautra-pâraṃpari-
20. yâgi â-chandrârka-sthâyigalâgi su-
21. khadali anubhavisuvudu yidake ṭapi-
22. davaru Kâśiyali kavileya konda pâpake
23. hôguvaru tande-tâya konda
24. pâpake hôguvaru maṃgaḷa mahâ śrī śrī

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śâlivâhana era, in the year Virôdhikṛit, on the 13th lunar day of the bright half of Bhâdrapada, while the illustrious king of kings, supreme lord of kings, vīra-pratâpa Achyutarâya-mahârâya was ruling the earth:—

We (Râmarâya-Oḍerayya) have granted as *daṇḍige-umbali* to Timmappagaḍa, of Aremangala, the village Śivayanahalli belonging to Aramâladahalli in Kôḷâla-sîme, pertaining to Bêlûr-châvaḍi, favoured to (us) Râmarâya-Oḍera-ayyanavaru for the office of *nâyaka* by Achyutarâya-mahârâya. You (Timmappagaḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kâśi and will be guilty of the sin of killing his parents. Good fortune. Great prosperitiy.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarâya and records the grant of a village named Śivayanahalli, a hamlet of the village Aramâlada-

halli situated in Kôlâla province and belonging to the administrative division of Bêlûr-châvaḍi. This village is stated to have been originally favoured by the king to his subordinate named Râmarâyaodeyar (probably the same as the famous Râmarâya, who was killed in the Tâlikôte battle) for his office of governor. It was now granted to a gauda named Timmappagaḍa by Râmarâyaodeyar as *danḍige-umbali*. This phrase *danḍige-umbali* might mean a grant of rent-free land for the up-keep of a palanquin or for making arrangements for carrying the king's palanquin. The former meaning seems to be more probable in the present case. The phrase may also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhâdrapada in Virôdhi, S' 1460. But S' 1460 is Viḷambi and not Virôdhi and the nearest Virôdhi falls in S' 1451 or S' 1450 expired. Evidently 1460 is a mistake for 1450 and the date corresponds to 17th August 1529 A. D. The village granted cannot be identified in the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jôḍidâr of the village Muddanahalli in the same Hobali of Jangamakôte.

Kannaḍa language and characters of the 16th century.

1. namas tunga-sîras-chumbi-chandra-châmara-châravê !
2. trailôkya-nagarâmbha-mûla-stambhâya Sambhavê !
3. śrîman mahârâjâdhirâja Kṛishṇarâjajyana-varu
4. Vijayanagaradalli râjyama gaivalli Rudrayya-
5. na komâra Dêvayyanu tamna mâta-pitri-galige
6. puṇya-vâga-bekemdu Mârگاsira śuddha Purna-
7. mâsyadallu Sômôparâga-puṇyakâladalli
8. Kṛishṇapuravemba grâmavanu Âpa-stamba-sûtrarâda
9. Yajusâkhâ-dhyâyigalâda Bhâradvâja-gôtra-da
10. Tippam-bhaṭṭarige sahiranyôdaka-dâna-dhârâ-
11. pûrvakavâgi koṭṭaddu yî-grâmavanu nîvu putra-
12. pautra-pâramparyavâgi sukhadalli anu-bhavisikonḍu
13. sukhadallihudu yendu barasi koṭṭa tâmra-sâsana
14. dâna-pâlanayôr madhye dânat śrêyo' nupâla-
15. nam dânat svargam avâpnôti pâlanâd achyutam padam

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the usual invocatory stanza addressed to god Sambhu and registers the gift of a village

Krishnâpura during the reign of Krishnarâjayya (Krishnarâya), king of Vijayanagar by Dêvayya, son of Rudrayya to a Brahman named Tippanabhaṭṭa, of Âpastamba-sûtra, Yajus-śâkhi and Bhâradvâja-gôtra. The grant is stated to have been issued on the full moon day of the month Mârgasîra with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Krishnâpura referred to in the record is probably the same as Krishnanahalli in the same hobali of Jangamakôte.

34.

On a waste land belonging to the village Chokkanḍahalli on the way to the same village Jangamakôte in the same hobli.

Kannada language and characters of the 17th century A.D.

1. Nandana-samvatsarada Mâ-
2. rgaśîra ba 2 lu śrîmatu
3. Sonṇapagavuḍaru Lin-
4. gayyanige koṭṭa kereya-sâ-
5. sanaventendare nînu yilli
6. kereyanu kaṭṭisikonḍu
7. bhûmiyanu âchandrârka-
8. vâgi auubhavisuvuden-
9. du barasikoṭṭa śîlâ-śâ
10. sana mangala.....

Note.

This is an instance of a *kereya-śâsana viz.*, a grant made for the construction of a tank. One Sonṇapagaḍa is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Mârgasîra in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadrnakere in the same hobali.

Size 2'—6"×2'—3".

Kannada language and characters of 17th century.

1. Plava-samvatsarada Bhâdrapada
2. śu 7 Guruvârada lu Su-
3. guṭṭura Mummaḍi Chikarâ-
4. ya Nanjapa-gaḍaru Mâdaya-

5. na maga Bâlayage koṭṭa ne-
6. ttarukoḍagi mânya gadde o ¼ o
7. idake tappidare tande-tâya
8. konda pâpa śrî

Note.

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as *nettaru-kodagi* to Bâlaya, son of Mâdaya, by the chief of Sugatûr named Mummaḍi Chikarâya Nanjapagaḍa on Thursday 7th lunar day of the bright half of Bhâdrapada in the year Plava. No date in Śaka era is given. The usual imprecation occurs at the end of the record. For Chikarâya Nanjapagaḍa, chief of Sugatûr, see also No. 31.

36.

On a stone lying in a land belonging to Paṭêl Pillegauḍa near the village Ghaṭa-mâraunaballi in the same hobali.

Size 3'—0'' × 1'—6''.

Old Kannaḍa characters and language of 9th century.

1. svasti samadhigata-pañcha-
2. mahâ-śabda śrî-Pallava.....
3. Noḷambarasaru ûra
4. janaümMaḍuvaba-
5. rasage.....pârvargge-um
6. koṭṭa maṇṇu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Noḷambaraśa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Noḷamba dynasty is referred to by Noḷambarasa of the present record. It is probable that he is the same as Kali Noḷambâdi Arasa or Singa-pôta who fought with Duggamâra, the Ganga prince.

37.

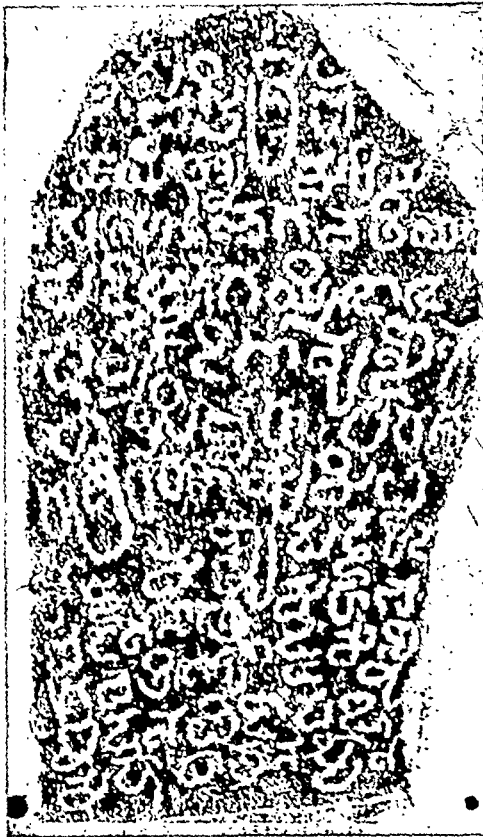
On a stone forming a step in the stone stair-case in a channel near the Ísvara temple near the village Sâdali in the Hobali of Sâdali.

Old Kannaḍa characters and language of 9th century A.D.

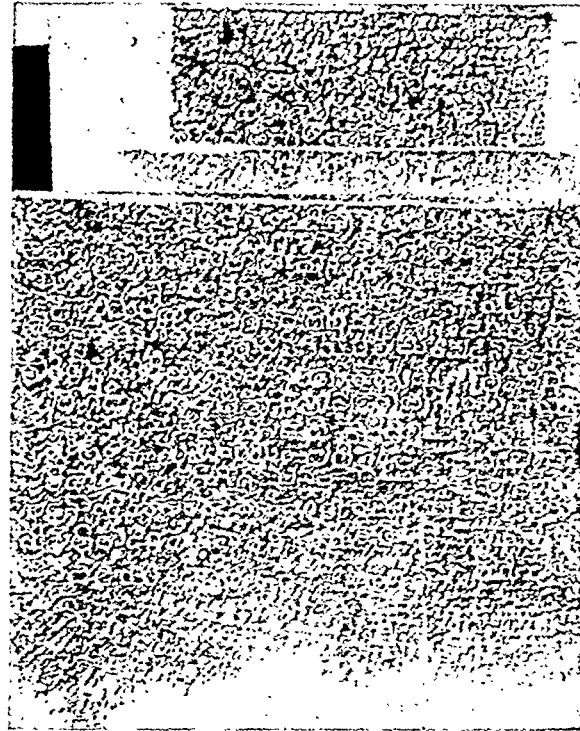
1. Durggamârarâ paḍeyu.....
2.avammagan ranad-eṛeyam
3.ṛida mârggam

Note.

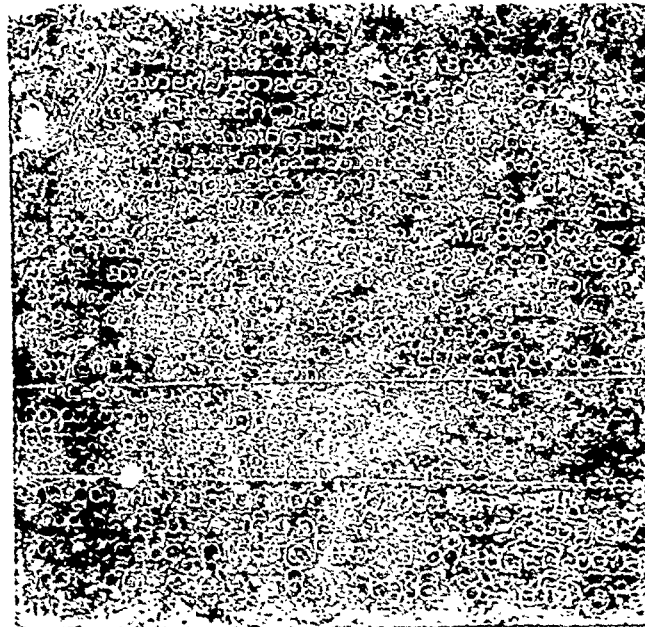
Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamâra. It is likely that this Duggamâra is the same as Prince Duggamâra Eṛeyappa, son of the Gaṅga king Śrīpurusha (circa. 726-777) and ruler of Kovalâla-nâḍ, who fought with the Nolambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)



1. MARASE STONE INSCRIPTION OF
BIJAYITA, (p. 104—No. 38).



2. BELGAMI SOMESVARA TEMPLE INSCRIPTION
OF BALLALA, (p. 127—No. 62).



3. HALEBID TANK EPITAPH OF THE JAIN MONK
SAKALACHANDRAMUNI, (p. 74—No. 14).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Maraḷêśvara in the village Marase in the Hobali of Mysore.

Size $3\frac{1}{2}' \times 3\frac{1}{2}'$.

Old Kannaḍa language and characters.

1. svasti śrī Bi-
2. jayitanu Mariya-
3. seyoḷ Bhagavatiyaṃ
4. padishṭe-geysidode
5. Permâḍi-Gâvuṇḍanu
6. sâsirvaru araśa-
7. râ śrīkaraṇamum iḷdu
8. koṭṭa maṇṇu pallada
9. baḍagaṇa temaru Bha-
10. gavatige koṭṭa maṇṇu
11. idan aḷidom pañcha-
12. mahâpâtanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmâḍigâvuṇḍa, the Thousand (citizens) and the royal accountant (arasarâ śrīkaraṇam) granted the land on the high ground to the north of the water-course for Bhagavatî. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavatî, a form of Kâḷi, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangûd. No temple of Bhagavatî is now found in the village but an image of Châmuṇḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.

Who is this Bijayita ? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavatî was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bânarasa of the Bâna dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S' 831 ; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahalli (Mys. Arch. Rep. 1927, p. 105) in Mandya Taluk refers to a Bâna king named Diṇḍigarar as a ruler of Kaḷbappunâḍ district (district round Kaḷbappu hill in Śravaṇabelgola village), but Marase is far off from Śravaṇabelgola and there is no evidence of its being included in Kaḷbappunâḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bâna king of the name.

There is a Ganga prince of the name of Vijayāditya, brother of king Śivamāra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannaḍa form of Vijayāditya refers to the above Ganga prince Vijayāditya and to his setting up the image of Bhagavatî in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddauāyaka near the village.

Kannaḍa language and characters.

1. śrīmad Drāviḷa-saṃghēsmin Nandi-saṃghē' sty Aruṃgaḷaḥ a-
2. nvayô bhâti yô śêsha-śâstra-vâ-
3. râśi-pâragaiḥ

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pârśvanâtha figure, consists of only one verse in Sanskrit. It may be thus translated :

"In the illustrious Drāviḷa-saṃgha, in the Nandi-saṃgha, is the Aruṃgaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the śâstras."

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjangud 134, V. Hassan 128, Arsikere 1, 14, etc.).

Drāviḷa-saṃgha (lit. the congregation of Draviḷas or Dravidas) with its branch Nandi-saṃgha (lit. the congregation of the Bull) is a sect or branch of the Jains. So

also is Mûla-saṅgha with its branches Sêna, Naudi, Dêva and Simha saṅghas (E. C. II revised volume of Śravanabelgola Inscriptions, Translations, P. 112). Similarly Aruṅgaḷāuvaya and Koṇḍakunḍānvaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarāya temple in the village Marase in the Hobali of Kaḍakoḷa.

Size 4'—0" × 2'—6".

Kannada language and characters.

1. śrī.....
2. sa.....
3. 1113 Vi.....
4. da Kârtika śu.....
5. Ānura Ketalego.....
6. ṇḍa Bhêryada Kampa.....
7. ṇana vamsada Kesima.....
8. ḷikaguṇ ṇḍa Bovanaṁ-
9. geyuṇ puṭṭida Kampaṇa.....
10. ṭṭeyara baddaṁ Kampamaṇṇa ra.....
11. ḷiyagereya Ranga-gauḍara komâra.....
12. kitigeyuṇ Hiriya Harahapa-gauḍa
13. ri Aṇṇaya-samudrake saluva Gôḍakaṭṭe
14. Mâsenâḍ Āḷvabâḍiya kereya kîḷêriyalu.....
15. radalu maṇṇu Aṇṇayasamudradalu gadde salageya bhû
16.koḷaga hattu a-Maruvaseya muṇṇûru guḷi maṇṇu
17. Koṭṭagarige hola varaha ! 5 Saṇṇabovageyuṇ Hêmaḃôvittige
18. puṭṭida Maṇḍalikabôvanuṇ Aṇṇaya-samudrake karuvoiḷḍu ?
19. biṭṭa koḍaṁge salageyal emṭu gade Mâruvaseya samasta gauḍu [ga]-
20. ḷu kûḍi imṭivar irbbarâmuṇḍiṭṭu koḍaṁge-mânya Maṇḍalika-châ-
21. rige Guraûralu koḍaṁgeya maṇṇu Kaḍaveya-sarigeyolu
22. ko 50 Kallukereyalu galḍe 5 Kesalegôḍina Savigauḍaṁ-
23. geyuṇ Lokka-gauḍigeyuṇ puṭṭida Kesidêvana Maṇchavirana
24. gauḍikeyalu Maṇḍalikachârige koṭṭa koḍaṁge manniya Ma-
25. ruvaseyalu irkuḷa guḷi maṇṇuṇ gu 50 hiriyaḱere-
26. ya kîḷêriyalu gadde koḷaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaḷuṇ taṇṇolu kûḍi Maṇḍalikâchârigeyuṇ.

28. Maṇḍalikabôvaṃgeyūṃ biṭṭu koṭa keyi alippidaṃge sa [si-]
29. ra kaviloṃa koṃda braṃhattige hôda sasira vêda bra . . .
30. na koṃda braṃhmâtige hôda sasira risheyarkkaḷa Gaṃgeya taḍi . . .
31. da braṃhmâtige hôda su-dattaṃ para-dattaṃ vâ yô harêṇa va
32. sasṭṭir bbarisha saṣṣaraṇi viṣṭayâṃ jâyatte krimih | 1 | . . .
33. mudra Maṇḍalikachârige yeraḍu e 2 Heṃga-
34. charige oṃdu 1 maṃ

Note.

A part of the inscription-stone is lost being cut off on the right side and hence several letters in each line have disappeared and the meaning of the inscription is therefore not clear.

The record is dated śaka 1113 or A.D. 1191, which corresponds to the year Virôdhikṛit. The first letter *Vi* of the name Virôdhikṛit is found in line 3 and the month Kârtika and the bright fortnight in the next line. No lunar day nor week-name is contained in the grant. A number of gaṇḍas named Kêtalegauḍa of Ānhur, Kampana of Bhêrya, Kesimayya, Kampanna,.....Hiriya Harahapagaṇḍa, seem to have made a grant of land under Gôḍakatte belonging to the tank Aṇṇayasamudra, and under Āḷvabâḍi tank in Mâsenâḍ.

We next learn that one Maṇḍalika-bôva, son of Saṇṇabôva and Hêṃabôviti made some repairs to the tank Aṇṇayasamudra and granted a plot of land of 8 *salages* as koḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in Gurur (Probably Gûlûr, a village near Marase), Kaḍaveyasarige, Kallukere, and Hiriyaḷakere to Maṇḍalikachâri and Maṇḍalikabôva and others.

The usual imprecation next follows.

41.

An inscription stone of the Ānjanêya temple, Sâgarkaṭṭe, now found lying near the railway station, Sâgarkaṭṭe, in the same Hobli of Mysore.

Size $6\frac{1}{2}' \times 1\frac{1}{2}'$.

Kannada language and characters.

1. śrīma Drâviḷaśan-
2. ghada Ārunḷa-
3. nvayada Nandigaṇa-
4. da Śântimu-
5. nigala śīśya-santa-

6. ti śrī Vādirā-
7. jadēvara śishyaru
8. śrī Varddhamānadē-
9. varu Hoysala-
10. kārāliyadalu
11. agraganyaru sa-
12. nyasanadi muḍi [pi]-
13. dar avara śadha-
14. maru Kamaladē-
15. varu niśidhiyam
16. nīṛisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamānadēva who is described as one who took a prominent part in the administrative work under the Hoysalas, and as a disciple of Vādirājadēva, descended from Śāntimuni belonging to the section of the Jainas known as Draviḷa-sangha, Arunaglānvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladēva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayāditya or Viṣṇuvardhana. A Jaina guru Vādirāja is described in the Śraṇabelgola Inscription No. 67 of 1129 A.D. as having acquired great fame in the Chālukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vādirājadēva referred to in the present record is identical with the above. If so, his disciple Vardhamānadēva must have lived in the middle of 11th century i.e., in the reign of the Hoysala king Vinayāditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a virakal near the shrine of Māramma in the old village site of Maladēvanhalli in the Hobli of Chandkavādi.

Size 2'—3" × 4'—3".

Kannada language and characters.

1. svasti śrī Viraballāḷa-dēvara rājyadalu Maleūra Virapadēvaru
2. ūra tuṇvaṃ sūre-kolṽāga palaru idirchchi kondu
3. sura-lōkake sandode ātana sati māsativādaḷu śrī

Note.

This records the death as *sati* of the wife (not named) of Virapadêva of Malevûr who died while defending the cattle of his village against enemies in the reign of the Hoysala king Viraballâlâdeva. Malevûr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3'—0×2'—3''.

Kannada language and characters.

1. svasti śrī jayâ-
2. bhyudaya Śālivā-
3. hana śaka-varushaṃgaḷu
4. 1273 neya Śrīmu-
5. kha-samvatsarada
6. Bhâdrapada
7. ba 12 lû śrīman mahârâjâdhirâja râjaparamêśvara
8. śrī Virabukkamṇo [de] yaru
9. prithvi-râjyava-
10. n âḷuvalli

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagar king Bukkanṇodeyar or Bukka I and is dated 12th lunar day of the dark half of Bhâdrapada in the year Śrīmukha, the 1273rd year of the Śālivāhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrīmukha. The nearest year Śrīmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagaḍḍanakere tank belonging to the same village Maladêvanahalli.

Size 3'—0×1'—6''.

Kannada language and characters.

1. svasti śrī vijayābhyudaya Śālivā-
2. hana-śaka varusha sâ 1676 ne varu-
3. sha sanda vartamānavâda Îśvara-nâma-

4. samvatsarada Mâgha śu 5 varege Kaliyuga-va-
5. rsha sâ 4878 varusha Prabhavâdi hanonda [va-
6. rusha Daḷavâyi Doḍḍayyanavara
7. pautrarâda Vîrarâjaiyyanavara
8. putrarâda Kaḷale Nanjarâjai-
9. yyanavara manevârte Vîrai-
10. yyanavara dharmake yî kere kaṭi

Note.

This inscription records the construction of the above tank by Vîraiya, belonging to the household of the Kaḷale chief Nanjarâjaiya, son of Vîrarâjaiya and grandson of Daḷavâyi Doḍḍayya on the 5th lunar day of the bright half of Mâgha in the year Íśvara 1676 of the Śâlivâhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhâva and not Íśvara and the nearest Íśvara is S' 1679, three years later viz., 1757 A.D. Kaḷale Nanjarâjaiya was the famous general of Mysore under the king Immaḍi Krishnarâja Voḍeyar (1734-66).

45.

NANJANGUD TALUK.

At the village Heḍatale, in the Hobali of Doḍḍa Kaulande, on a stone lying in the navaranga of Nagarêśvara temple.

Size 3'—0" × 2'—0".

Old Kannaḍa language and characters.

1. Śaka-nripa-kâlâtita.....
2. śuda tadanântarada Bhâdrapadada.....
3. maṇḍana.....svasti Nîtivârgga Kongu-
4. pu.....ra Nandagirinâtha
5. de.....naḍiga-
6. nâluttire.....
7. ḍa.....vâgi nâ
8. iṭṭu.....dingittu ki.....
9. sta.....[Pe] rmanāḍigala
10.ke.....sarvapa.....hâ
11. idanaḷi [do] Bâraṇarâ

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nîtimârga Kongunivarmma and seems to contain

some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9"×9"

Kannaḍa language and characters.

1. Lakshumi-kāntta-dê
2. ḍuvalu Yaḍattale
3. baḍagalu sankā ?
4. rada tenkaluṃ
5. meyivara
6. ḍi

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmîkântasvâmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mâdinâyaka to the south.

Size 3'×2'

Tamil and Grantha characters: Tamil language.

1. svasti śrî Kolakaṇa-
2. ttu mahâprabhu Perumâ-
3. ḷadêvan-makkaḷ Al-
4. lâḷadêvan Vimai-
5. yyan Nâraṇan Gaṇ-
6. ḍaiyan śrî Kâttupu-
7. rattu Allâḷaperumâl
8. ellamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kôdi-sam-
10. vatsara Mêsha-,mâ-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kâttupura made for the service of offering food at different times to god Allâḷaperumâl (Varadarâjasvâmi) by the sons of Perumâladeva, mahâprabhu of Kolkana, named Allâḷadêvan, Vimayyan, Nâraṇan, and Gaṇḍayan. The grant is dated in the month of Mêsha of the year Krôdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krôdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumâladêva referred to in the grant, is. A Perumâladeva-daññâyaka, minister of Narasimha III and Ballâla III and governor of parts of the present Nanjangûd and Châmarâjnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mâdhava-daññâyaka and Chakravarti-daññâyaka. The names of the sons of Perumâladêva of the present record are however different and in place of the usual titles of the minister Perumâladêva, he is given the simple title of Mahâ-prabhu of Kolkana, which is probably identical with the village Kulagâna in the Châmarâjnagar Taluk. As regards Allâla-Perumâl temple in Kâttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Hedatale and Kâttupura seems therefore to be the name of a village which was once situated near Hedatale and has now disappeared.

48.

At the village Hullahallî in the hobli of Hullahallî, on a slab in the ceiling of the inner hall of the Varadarâja temple.

Size 3—0"×2'—6".

Kannada language and characters.

1. atha subham astu svasti śrî vijeyâbhuydaya Śâ-
2. livâhana śaka varusha 1556 sonda Bhâva-sam-
3. vatsarada Mârgasîra śuddha 10 lu śrîman mahâdêva-
4. dēvōttama śrî Âlâlanâthasvâmiyavara pada-
5. ke Basavarâjoḍeya[ra]varu sarvamânyavâ ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Śâlivâhana era, on the 10th lunar day of the bright half of Mârgasîra in the year Bhâva, to the feet of the illustrious lord of the great gods, Allâlanâthasvâmi, Basavarâjoḍeyar (gave) as sarvamânya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarâja Oḍeyar, chief of Hullahallî for services in the above Varadarâjasvâmi temple at Hullahallî. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allâla is the Kannada form of Arulâla, the Tamil name for the god Varada of Kâñchî.

49.

On the horizontal stone-slab in the sluice of the tank of the village Jôdi Kâṭūr in the same Hobali.

Modern Kannaḍa language and characters.

1. yi Sôma-samudrâvanu
2. Pramâdicha Srâvaṇa ba 5 lu Mâdaṇaya tumba kaṭṭidanu

Note.

This records the construction of the sluice of the above tank named Sômasamudra by an individual named Mâdaṇaya. The characters seem to be of 17th century. No Śaka year is given but the date is recorded as 5th lunar day of the dark half of Śrâvaṇa in the year Pramâdicha.

50.

On a stone slab standing in front of the Mârîchâvadi in the same village Jôdi Kâṭūr.

Size 5'—6" × 5'—0".

Kannaḍa language and characters of 17th century.

1. o Durmati-saṃvatsarada Âsâḍa suda 10 lû Mâda-
 2. o ṇanâyakarû Dêvasamudra
 3. o.....sanada kramaventendade
 4. o.....dharmavâ-
 5. o gabêkendu namṃa Dâ.....Kanayala
 6. o.....nirustaḷada Mûtavâḍiya Kâṭûra nimage sarvamâ-
 7. o nyavâgi koṭṭevu
- (Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Kâṭūr belonging to Mûtavâḍi in Kanayala-sthala free of taxes to some one (name not found) by Mâdaṇanâyaka on the 10th day of the bright half of Âshâḍha in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Mâdaṇaya of the previous number.

Translation.

Good Fortune. Be it well. While the illustrious mahāmaṇḍalêśvara, Tribhuvanamalla, capturer of Talakādu, Kongu, Nangali, Banavase, Hānungal, Uchchangi, and Nonambavāḍi, a Ganga in the prowess of his arms, unassisted hero, śanivārasiddhi,

Giridurgamalla, a Râma in battle, possessed of undoubted valour, Vîra Ballâladêva was ruling the earth in peace and wisdom from his capital Dôrasamudra :—

Be it well. After 1120 Śaka years elapsed, in the year Kâlayukta, on Saturday the 5th lunar day of the dark half of Bhâdrapada, during the rule of the illustrious *mahâpradhâna* (chief minister), *sarvâdhikâri*, *hiriya-danṇâyaka* Gaḍḍayya—

Four persons named Kâṭūra, Huṭṭida, Āridara and Koladama of Nugunâḍ built a tank and erected a temple. For this temple Kâṭūra granted wet land of the sowing capacity of 3 khaṇḍugas for conducting the daily offering of food. Kolagaḍḍa, Sôvagaḍḍa's sons Muddagaḍḍa, Kalagaḍḍa, Châvâḍi Āytagaḍḍa, Huṭṭida, and Tammaḍi Râyâṇḍi gave away with pouring of water, 1000 *guḷis* of land for paying up of the fees to managers of this temple (*tâṇikada-honnu*) and for proprietary rights? (*samyabhâga*). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kâṭūra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri, Hemaḍi Āchâri's grandson Châkachari, Kambâchari, Kambâchari's son Hêmâchari, Mâlabôviti's sons Kâṭabôva and Châvabôva.

Note.

This record is of the reign of the Hoysala king Viraballâla II and is dated Saturday 5th lunar day of the dark half of Bhâdrapada in the year Kâlayukta, S' 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gaḍḍaiya with the titles *mahâpradhâna* (chief minister) *sarvâdhikâri* and *hiriya-danṇâyaka* is stated to be the ruler of the district Nugunâḍ under the king. At this time four persons of that district named Kâṭūra, Huṭṭida, Āridara and Koladama joined together and built a tank and a temple; and a plot of land of the sowing capacity of 3 khaṇḍugas was granted by one of them named Kâṭūra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of *sthânika* (managing authorities) of the temple by various individuals named Kolagaḍḍa, Muddagaḍḍa, Kalagaḍḍa, Châvâḍi-Āytagaḍḍa, sons of Sôvagaḍḍa and Huṭṭida and Tammaḍi (priest) Râyâṇḍe. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kâṭūra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri and his grandson (*mamma*) Châkachâri, Kambâchâri and his son Hêmâchâri, Mâlabôviti's sons Kâṭabôva and Châvabôva.

The temple and the tank said to have been erected in the record are evidently the Sômêśvara temple of the village Kâṭūr in which the present inscription is engraved and the tank Sômasamudra referred to in the previous inscription. The names Huṭṭida etc., in the record are rather peculiar.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

52.

SAGAR TALUK.

At the village Nâdakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannada language and characters.

1. svasti samasta-prasasti-sahita Kundanâda Mâvanta Ketaleman Dâkarasi-[ge]-
2. yum puttida prabhu Sirigagonâdana putra Sântagâvunâdana tamma [Si] rigâvunâda
3. Nulavarada Sivara Jôgôjana putra Gulugôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôda Chandôja pratishtisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-Paramêśvara which has been described in page 12 of the last year's report. The record contains the names of several persons of Kundanâd district (a portion of the present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who collaborated in the consecration of the above image. Their names are Sirigâvunâda, younger brother of Sântagâvunâda, son of Prabhu Sirigagâvunâda, who was the son of Mâvanta (Elephant-rider) Kêtaleman, and Dâkarasi:—Chandôja, younger brother of Gulugôja, son of Sivara Jôgôja of the village Nulavara:—Dâseya, son of Baramanôja and Chandôja of the village Pûgôdu.

The characters seem to belong to the early part of the 14th century A.D.

53.

SHIKARPUR TALUK.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Îśvara temple in the village forest.

Size 3'—6" × 1'—9".

Kannada language and characters.

1. svasti śrîmaj Jayasimhadêvam râjyam-
2. geyyuttire śrîmat Kunderâjam Bana-
3. vâsi-pannirchchhâsiramum Sântalige-sâ-
4. yiramuman âluttire śaka-varsha 941

5. Siddhârtthi-samvatsarada uttarâya-
6. na-sankrântiyol Halliyânmana Jakka-
7. bbeya magam Biyaḷam Banniyûra
8. Mahâdêvargge nivêdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam â-chandrârkkâ-tâ-
10. ram ullidan alidange kavileyu lin-
11. gamu konando dôsha kâdông anantya-
12. puṇya mangala mahâ

Translation.

Be it well. While the illustrious Jayasimhadêva was governing the kingdom, while the illustrious Kunda-râja was ruling Banavâsi 12000 and Sântalige thousand, in the Saka year 941, the year Siddhârthi, on the occasion of Uttarâyana-sankrânti:—

Biyaḷa, son of Halliyânma and Jakkabbe, obatined and granted one mattar of wet land for food service of god Mahâdêva of Banniyûr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a *lingam*. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Châlukya king Jayasimhadêva (1018-1042) under whom Kunda-râja called also Kundamarasa was governing the provinces of Banavâsi 12000 and Sântalige 1000. (See E. C. VII Shikarpur 307 of § 938 or 1016; 125 of § 941 or A.D. 1019, 9 of § 943 or A.D. 1021, 30 of § 953 or A.D. 1031). The object of the inscription is to register the gift of one mattar of wet land for the service of daily food-offerings to god Mahâdêva of the village Banniyûr (the same as the present village Bannûr, where the epigraph is found) by Biyaḷa, son of Halliyânma and Jakkabbe. The grant is dated the Uttarâyana Sankrânti day of Saka year 941 Siddhârthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has "konando" for "kondona"; the old Kannaḍa forms kâdon and kondon still persist in this record of the 11th century.

54.

At the village Hale Bannûr, on a stone lying in a jungle belonging to the village.

Size 4'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrī-prithivîvalla-
2. bha mahâ-râjâdhirâja paramêśvara parama-bha-

3. t̥tāraka Satyâśraya-kula-tilaka Châlukyâ-
4. bharāṇa śrīmat Tribhuvanamalla-dēvara vīje-
5. ya-rājyam uttarōttarābhivṛddhi-varddha- (pra) mānam â-
6. chandrārkkatāraṃ-baraṃ saluttaṃ ire tat-pāda-padmōpa-
7. jīvi samadhigata-pancha-mahâśabda mahâśamantādhipa-
8. ti mahāprachandandaṇḍanāyakam vib , u] dha-vara-dāyakam
9. gōtra-pavitra jagadēkamitra nija-vamśāmbuja-divâ-
10. karaṃ sūkti-ratnākara vivēka-Bṛhaspati saucha -Mâ-
11. hābrati para-nārī-sahōdara vidagdha-vidyādhara sakala-
12. guṇanivāsa ubhayaṛāya-santōsam śrīma-
13. t Trailōkyamalla vira Nolaṃba Pallava Permmānaḍi Jaya-
14. singadēva-ṛgraha-Haṇma ripu-bala-Kṛitānta nāmâ-
15. di-samasta-prasasti-sahitaṃ śrīmad Daṇḍanāyaka
16. Tambarasaru Banavāsi-pannir-chehhâsiramumam Sāntalige-sāsi-
17. ramumaṃ sukha-sankathâ-vinōdadim rājyam-geyyuttami-
18. re Chyālukhya-Vikrama-varisha 5 ueya Raudri-saṃva-
19. tsarada Māgha suddha 10 Sōmavāra-dandu svasti
20. yama niyama svādhyāya dhyāna dhāraṇa mau-
21. nānushthāna japa samādhi saṃpannarappar anēka-ta-
22. rkka-śāstra-viśāradarappa śrīmad Agrahāraṃ Rāja-
23. liya Vāśishṭha-gōtrada Padmanābayaṃyagaḷa pu-
24. tra Kappayya Bhaṭṭōpādhyāyar agrahāraṃ Ba-
25. nnivūralu Sōmēśvara-dēvara pratishṭeyam mā-
26. ḍid agrahāraṃ Bannivūra mahājana dēvara nivē-
27. dyakke biṭṭa key aghrahārada keyim mūḍalu dē-
28. varakeyim baḍagalu Guṇigana mattar on-
29. da | i dharmmavan ārōrvvar purusaru tamma
30. dharmmamendu naḍayisidavaru Vāraṇāsiya Ku-
31. rukshētradalū sāyira-kavileya kōḍu-kōḷu-
32. guma pañcha-ratnamgaḷim kaṭṭisi sāsira-Brāmhāṇa-
33. rige koṭṭa puṇya i-dharmmavan aḷidavanu â puṃ-
34. nya-tīrtthamgaḷalu sāyira-kavileya sāsira-
35. Brāmhāṇaruva konda pātakan akkuṃ

Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, favourite of fortune and the earth, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyâśraya family, jewel of Châlukyās was prospering to last as long as the moon, sun and stars endure :—when the illustrious

Daṇḍanāyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, *mahāsāmantādhipati*, *mahāprachandadaṇḍanāyaka*, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Brihaspati in wisdom, a *mahāvrati* (Śiva ?) in purity of conduct, a brother to others' wives, a Vidyādhara among the learned, the abode of all good qualities, delighter of both kings (Sômêśvara II and Vikramāditya VI), a Hanuman in fighting for (*pêshana-Hanma*) the illustrious Trailōkyamalla Vira Nolamba Permmāṇaḍi Jayasinghadêva, death to hostile troops, possessor of these and other attributes, was ruling Banavāsi 12,000 and Sântalige 1000 in peace and wisdom :—

On Monday the 10th lunar day of the bright half of Māgha in the year Raudri, 5th year of Chālukya Vikrama era ; be it well. The *mahājanas* of the *agrahāra* village Bannivûr where Kappayyabhattôpādhyāya of Agrahāra Rājali, son of Padmanābhayya of Vasishṭagôtra, possessed of *Yama* (restraint), *Niyama* (discipline), *Svādhyāya* (study) *Dhyāna* (meditation), *Dhāraṇa* (keeping the mind collected), *Mauna* (silence), *Anushṭhāna* (performance of duties), *Japa* (repetition of sacred formulae) and *Samādhi* (absorption in holy thought), had set up god Sômêśvara, gave away, for the service of food offerings to the god, one Guṇiga's mattar of wet land, situated to the east of the wet lands belonging to the said *agrahāra* and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vāraṇāsi and Kurukshêtra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramāditya VI, Western Chālukya king and is dated in the year Raudri, 5th year of Chālukya Vikrama era. Daṇḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasingadêva, is stated to have been the governor of Banavasi 12,000 and Sântalige 1000 provinces. The present grant registers the gift of wet land of one matter of Guṇiga in the village Bannivûr (same as Bannûr where the inscription is found) bestowed by the mahājanas of the village for the service of god Sômêśvara set up by Rājali Kappayyabhattôpādhyāya, son of Padmanābhayya of Vasishṭha-gôtra in the village. The week day of the grant seems to be wrong as Māgha śuddha 10 of Raudri, the 5th year of Chālukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Guṇigana mattar or mattar of Guṇiga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.

At the same village Haje-Batnūr, on a stone set up in the same jungle.

30. enishṭagege yūraYūpnēyada tōṇ-
31. ṭadim paḍuvahu biṭṭa galde mattal ondu
32. svasti yama niya [ma] svādhyāya dhyā-
33. na dhāraṇa manuânushṭhāna japa samā-
34. dhi-sampe [puna] r shaṭ-tarkka-śāstra-viśāradar a-

35. ppa śrīmad Īsapurada Komayya-
36. bhaṭṭōpādhyāyara tammaṁ Dāka-
37. yyana magam Biṇaṇa-bhaṭṭarava-
38. ra maṭhavigavartha-sakhāya (?)
39. dēvara nandādīvigege Mākayyam koṭṭa
40. gadyāṇa 15 Kālayya koṭṭa gadyā 5
41. Dēvayyam gadyāṇa 5 Biṭṭayyam ga 4
42. Nāvida Nāga gadyā 1 antu 30 ga-
43. dyāṇamum irppaṇa vṛiddhiyanu ko-
44. ḍuvar ī dharmaman anubhavaṇe-kāra
45. pratipālisuva

Note.

A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 mattars of wet land by the mahājanas of Banniyūr (Bannūr) for the sacrificial house (*agnishṭage*) and perpetual lamp and food offerings to the god Viṣṇu set up in the village by Kappayyabhaṭṭōpādhyāya of the village Rājali (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sāliyūr (now called Sālūr in Shikarpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyāṇas and two paṇas was also subscribed by the inhabitants of the village named Mākayya, Kālayya, Dēvayya, Biṭṭayya and the barber Nāga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Viṣṇu ? and also for the matt ? of Biyaṇabhaṭṭa, son of Dākayya, younger brother of Komayyabhaṭṭōpādhyāya of Īsapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśākha in S' 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Chālukya kings are given. As the Chālukya king at the time of the grant was Sômêśvara Bhuvanaikamalla (1068-1076) we may supply the missing letters of the name in line 6 as *dbhuvanaika*.

No imprecation is found in the inscription. The village Īsapura referred to in the grant is the same as Īsūr in the same Taluk (Shikarpur Taluk).

56.

To the right of the same inscription.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya
2. śrī prithvīvallabha mahārājâ-
3. dhirāja paramêśvara para [ma bha]-

4. t̥t̥âraka Satyâśraya-ku [la-ti]-
5. lakam Châlukyâbharanam [śrîma-]
6. d Bhuvanaikamalla-dêva.....
7. yarâjyam uttarôtta [râbhivṛiddhi]
8. pravarddham â-chandrâ [rkka târam sa-]
9. luttamire tatpâda-padmôpa [jîvi.....samadhi]-
10. gata-pañcha-mahâ-śabda mahâ.....
11. mahâprachanda-danḍanâ-
12. yaka śauchâ-Gângêya ka.....
13. dhyâya kâvya-kanaka-nika [sha]
14. vanjula [?] varṇa Kali-Karṇa
15. [yuva] ti-jana-manôhara
16.divasa-nâyakam sâ.....
17. chi-sâyakan êkavâkyam.....
18.
19. bhaktiya mey nija-guruma.....
20. rmmam uchita-charitame
21. tanagene tām dhanyan arttiya
22. [kalpa] bhûjanapp Êchirâjam || vṛi ||
23. [Blu] vanaikamalla-naranâtham chitta
24. dhairyyam śuchi daharâptan adhika
25. karam svâmi-vatsalan endappu
26. ..tigo koṭṭam prîtiyin i vaḍḍa (?) -
27. drâvaṇa-mukhyam appa biridu-
28. galam " antu paḍed ubhaya
29. chakravarttige santôsama
30. kîrtti digantaman eyduvina Dê.....
31. râja || â vibhu vibudha.....
32. da-kṛitâmbhan ondu divasa.....
33. vaḷayadol negartteya
34. prasamse-geyv-avasara
35. [Ba] nnivuram budiḷdapudu sâli-
36. yalli divam naḷinôdara-nîlam
37. grahâram ivu naṇupirisutta (?)
38. hôtra-dhûma-chyuta-kara-sanni
39. sâliyahôttara bhi
40. nend Îsavurada vaṇântarada pe
41. puri Bhaṭṭimayyanum Bi
42. dharmmavrittann app Appaji
43. ryyâ-niratan âgi saka-vara

44. Paridhâvi-samvatsarada Punhya.....
 45. mavâradandin uttarâyana.....
 46. [ni]-mittam tivirddu dēvara.....
 47. nakkam dēvalayada khande-sphuti.....
 48. svasti yama-niyama avādhyāya dhyāna dhārana
 49. [mau]nānush[hāna japa samādhi-sampannarappa [Ka]ppayyôpādhyāya kâ-
 50. lam karchehi dhārâpûrvakam bitta mattal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Châlukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarâyana-sankrânti in the year Paridhâvi. Although the Śaka year is not given, it is possible to take the year Paridhâvi of the record as 1072 A.D., as that is the only year corresponding to Paridhâvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Echirâja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivuram (Ban-nûr) is praised greatly and it seems that Echirâja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭimayya of Isavura (the present village Isûr in the Shikarpur Taluk) and Appajiya in the year Paridhâvi, on the day of Uttarâyana sankrânti. A grant of land, one mattar in extent was also made to the temple trustee (Ka ?) ppayyabhaṭṭôpādhyāya. No imprecations are contained in the grant.

57.

At the village Belgâmi, in the Hobli of Tâlagunda, on fragmentary stones in front of the house of Haḍapada Channabasappa.

Size 2'—9"×0'—9".

Kannaḍa language and characters.

1. svasti śrî Yâdava-
2. Nârâyana bhujaba-

3. la pratâpachakravartti śrî [Râma]-
4. chandra-râjyada vijayâ-
5. bhyudayada 25 neya Vijaya
6. samvatsarada Mâgha ba
7. 13 Sô ? śrîmad.anâdiya paṭṭa-
8. nam râjadhâni Balligâveya
9. mûlasthânada Bhêruṇḍasvâmi-
10. dêvargge heggaḍikey asṭabhôga tēja-
11. svâmya sahita Vayidya
12. Dâsaṇṇaṅge Dêvarsaru
13. paṭṭanasvâmi halaru
14. pancha-maṭha mukhyavâda sa-
15. masta-praje Basava gaḷu tamma
16. koṭṭa bhû-
17. mi Prathamasêna-Basadiya
18. bayalali matta 2 ḍu maṅga-
19. la mahâ śrî śrî.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yâdava king and part of the name "Chandra" is clear, the rest having disappeared. Evidently the king referred to is Râmachandradêva of Yâdava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Mâgha in the Vijayasamvastra, 25th year of the reign of Râmachandradêva. Now according to Rice's Mysore and Coorg Inscriptions page 109, Râmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of *heggaḍike* (management) of Bhêruṇḍasvâmi temple in Balligâve (Belagâmi) made to Vaidya Dâsaṇṇa by Dêvarasa along with the *Paṭṭanasvâmi* (the chief of the city) and the heads of the five matts and the chief inhabitants ? (*praje-basava*). A plot of land of two mattars situated in the estate belonging to a Jain temple named Prathamasêna-basadi was also given away along with the land.

At the same village, on a stone set up near Kâśi-maṭha.

Size 2'—3''×1'—6''.

Kannaḍa language and characters.

1. svasti śrīmat Vīraballāḷa-dēva-varshada 16 neya Kshaya-samva-
2. tsarada Bhādrapada ba || Bṛihaspativāra-dandu Kamalasēna-
3. dēvara guḍḍi Jakauvve samādhi-vidhi- yim muḍipi sugati-
4. ya prāpteyādaḷu || śrī Vītarāgāya namô

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, desciple of Kamalasēna by the rite of *samādhi* (not taking any food or drink but contemp'ating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhādrapada in the year, Akshaya, 16th year of Vīra Ballāḷa's reign. Taking the reign of Vīra Ballāḷa II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Vīraballāḷa and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Vīraballāḷa was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgāmi which speaks of a similar death in the year Kshaya, 16th year of Vīraballāḷadeva.) In case Ballāḷa III's reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhādrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballāḷa II.

59.

In front of the Samayāchāra Matt at the same village, on the pedestal of the Jaina image.

Kannaḍa characters and Sanskrit language.

1. gaṇa-prāchya-mahābhṛid-arkkaḥ śrī
2. bhavyābdhi-vardhishṇu-saśānka-mūrttiḥ

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain gaṇa and moon. in causing the sea of Jaina devotees to swell up.

At the same village (Belgâme), on the pedestal of Kâlikâdêvi image in the temple of Kâlamma on the tank-bund of Jiddekere.

Kannada language and characters.

1. svasti samasta-prasasti-sahitam sakala-guṇa-gaṇālamkṛita satya-śauçhâ-
châra-naya-vinaya-śīla-sampannarum śrī Kâlikâ-dêvī-labdha-vara-prasâ
[darum]
2. pancha-lôhâdhipatigaḷum tat-pura-pariraksha-
3. karum appa śrīmatu Kaṭakada Masana
4.
5. [Balli-] gâve Yemmeyasetṭi
6. tamma kottaliyalu kôlali hâgavan â-chandrârkam-baram biṭṭar śrī Maṇivô-
jan-aḷiya Mahânagarada magam Kanchagâra
7. yidam mâḍidaru

Note.

This inscription engraved on the pedestal of the Kâlikâdêvi image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one *hâga* (quarter of a haṇa) for workshop (*kôl*) by the artisans, Kaṭakada Masana (setṭi) and Yemmeyasetṭi of Balligâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâlikâdêvi, masters of (the art of working in the) five metals (*viz.* gold, silver, copper, tin and iron), protectors of the city (of Belgâmi?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (*aḷiya*) of Maṇivôja and a son (*maganu*) of the great city? (*mahânagara*). The exact significance of the latter phrase *mahânagarada maga* is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

61.

At the same temple, on the door-frame of garbhagriha.

Kannada language and characters.

1. śrī Virôdhi-samvatsarada Mâgha ba
2. Brihaspati-vâradardu : Mahâna pancha-lôhâdhi-
patigaḷum tat-pura-pari-

3. Balligâveya Kâlikâdêviya ge hôha dâriyim baladim
aiyvatu.
4. galdeyondam [pûje punas] kâra naivêdyakkem
5. gal irrdi pratipâlishuvudu Balligâveya-nagarada kan-
6. chagâra Mârôja Kâlikâdêviya dēgulava ka-
7. lu-vesanâgi mâḍisida î dharmmava naḍeyisut-i-
8. rppar maṅgala mahâ śrî.

Note.

This record also relates to the same temple of Kâlikâdêvi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kâlikâdêvi temple in Balligâve (Belgâmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mârôja, brazier of Balligâve built the temple of Kâlikâdêvi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Mâgha in the year Virôdhi. As no year in Śaka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Virôdhi may stand for 1289 A.D.

62.

At the same village Belgâme, on a pillar in the veranda of the Sômêśvara temple.

Size 1'—9"×1'—6".

Kannada language and characters.

1. svasti śrîmatu Yâdava chakravartti bhujabala Vi Ballâla . . . (?)
2. rshada 9 neya Siddhârthi-samvatsarada Âshâḍha śu
3. vâra vyatîpâta śamkrânti śubha-dinada
4. [śrî] mad râjadhâni paṭṭanam Balligrâmeya Hiriya Ba-
5. sadiya Mallikâmôda-sântinâtha-dêvara ashta-
6. vidhârçcha [re] ge śrîmanu mahâ-pradhânam sênâdhipati Malli-
7. yaṇa-daṇḍanâyakaru Nâgarakhaṇḍa Jiddulige-yant era-
8. ḍ-eppattumam dushta-nigra [ha] śishta-prati-pâḷanam mâḍuttam
9. su [kha sam] khathâ-vinôdadim râjyam-geyuttamire paṭṭanada adhi-
10. kâri Heggade Sิริyannam tann-amtarâlikeya mûlevarta-mu-
11. khyavâgi hejũmkad-adhikâri Châvuṇḍa-râyanum Sômayya-
12. num Manneyade kopa (?) visad-adhikâri Mâlaveggaḍe intini-

13. barum taṃtaṃma sunkamaṃ yett-ippattakkaṃ sarvva-bādhā-
14. pariḥāravāgi Siriyaṇṇa Āchāryya
15. Padmaṇaṃdi-dēvara kālaṃ karchchi dhārā-pūrvvakam māḍi koṭṭaru i-
dharmma-
16. maṃ pratipālīsidaṃge Vāraṇāsi Kurukshêtradalli sâyira
17. kavileyam vêda-pālarappa Brâmhanaṃge kctṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yādava-chakravarti bhujabala Viraballāla, in the year Siddhārthi, on the auspicious day with Vyatīpāta and San-krānti in the bright fortnight of Āshāḍha.

For the eightfold worship of the god Mallikāmōda-sāntinātha in the Hiriya Basadi of the capital city Balligrāme :—

While the illustrious mahāpradhāni (chief minister) *sēnādhipati* (general) Malliyaṇa-daṇḍanāyaka was ruling Nāgarakhaṇḍa and Jiddulige Seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous :—

Heggaḍe Siriyaṇṇa, the officer of the city, Chāvunḍarāya, officer of *Hejjunka* (major customs dues) collected chiefly on *mūlevarta* (heavy packages of merchandise carried in wagons or on bullocks ?) within his district of jurisdiction ? (*tann anta-rāḷike*), and Sōmayya and Mālaveggaḍe, who was an officer of Manneyada Koppavisa —all these remitted their customs dues on 20 bullocks, for Padmanandi-dēva, preceptor ? of Siriyaṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmans who are experts in Vedas in Benares and Kurukshêtra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yādava-chakravarti Viraballāla. Malliyaṇa-daṇḍanāyaka, mahāpradhāni and sēnādhipati is mentioned as governing the districts of Nāgarakhaṇḍa 70 and Jiddulige 70 which cover most of the present Shikarpur Taluk. The inscription registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggaḍe Siriyaṇṇa, Chāvunḍarāya, Sōmayya and Mālaveggaḍe, officers of customs in and around the capital Belgāmi, for services in the Jaina temple of Hiriya Basadi in Balligave (Belgāmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmanandi was made the trustee of the temple. Who this Padmanandi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Śubhachandra who

died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandi of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhārthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballāḷa, in the record, we find that Siddhārthi does not occur as the 9th year either in the reign of Ballāḷa II or that of Ballāḷa III. As the paleography of the record suggests a later date than that of the reign of Ballāḷa II (1173-1220) we may take the Siddhārthi occurring in the reign of Ballāḷa III as the probable date of the record. If so, Siddhārthi Āshādha would correspond to June 1319, 29th year of Ballāḷa III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the titli nor week-day is named in the grant but the mention of the śukla-paksha, and Sankrānti will enable us to equate the date of the record with June 28, Āshādha śu 11, a day on which the sun entered the house of Karkāṭaka. The yōga on the day however was not Vyatipāta as stated in the grant.

63.

At the same village Belgāmi, on a slab in the pavement of Tripurāntaka temple.

Size 2'—0" × 1'—0".

Kannāḍa language and characters.

1. Balipurada Tripurāntakadēvara pātra Padumava-
2. ti-sūḷege Triḷōchanapaṇḍitara Shārbbari-samva-
3. chharadali koṭa keyi ādāvudendaḍe Balla-khaḍeya-
4. da paḍuvaṇa keyi-voḷage oḍu-baḷi idu labagada ba-
5. ḷi kabalu Padumāvatiyama [ge] huiduhudu La-
6. jeya Muda śāsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Ballakhaḍeya to Padumāvati, a dancing-girl of the Tripurāntaka temple at Balipura (Belgāmi). The donor is Trilōchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibid. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya
2. Śâlivâhana śakha varuśa 1645 ya
3. saṃ ॥ Mâgha śu 10 yallu
4. Garejada Śântappanavara
5. Mâvina koppalu tôṭa yinti
6. dharmakke âchandrârka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejada Śântappa. The date given is S' 1645 Mâgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no weekday is mentioned the date cannot be verified.

At the same village Belagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâlêśvara) temple.

[Plate XV. 1.

Size 5'—0" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê ! trailôkya-nagarâ-rambha-mûla-stambhâya
2. Saṃbhava (1) svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahârâjâdhirâja-paramê-
3. śvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châlûkyâbharana śrīmaḥ Jagadêkamalladêvar Mo-
4. ḷiganûra neleviḍinol râjyaṃ-geyuttamiḍu saka varsha 947 neya Krôdhana-saṃvatsarada Śrâvaṇa suddha
5. panchami Âdivâradamdu Vanavâsa-dêśâdhipati Kunderâja-vijñâpanadimdam Kalidêvêśvara-svayambhu-dêvara gandha-
6. dîpa-dhûpa-nivêdyakkam dēgulada khaṇḍa-sphuṭita navakarmmâdi-besakkam alliya sthânâchâryyarum yama niyama svâ-

(¹) Anuṣṭup metre.

7. dhyâya dhyâna maunânushlâna japa samâdhi-saṁpannarum Kâlâmukhâ-graganyarumappa Sivaśakti-paṇḍitara kâlām karchehi
8. dhârâ-pûrvvakam mâḍi Balligâveya talada Hulleyabayalo! kachchhaviya gaḍimbada galeyol aledu koṭṭa
9. galḍe mattar-eraḍu Dêvarapurad eraḍu malige vajjada kêrige mûḍalu Bidireśvarada sîme gaḍi dēgulada baḍagaṇa pûḍōṇṭa u-
10. raḍ-idiretti banda Madhurāmtaka- Chôlana saṁyam ellamam Kirudore katte-gaṭṭavinam alkure kûrasiyind adurttu tattari-tari-
11. doṭṭi Kanchi guriyappinigaṁ^a bedaratti Chôlanam meredan udagra-bâhu-balamam Jayasiṁha-mahâ-mahîbhujam^(c)
12. IlKall enisida Jayasiṁha -mahîsana tanayam nija-bhujôgra-kaukshēyaka-vâri- nimajjad-akliḷa-samadâri-nripam Trailôkya-
13. mallan Âhavamalla^(d) Ilvill ajitam śrī Bhuvanaikamalla-mahipam Sômēśvaram tat-priyâtmanjan â-bhûpaua tamman a-
14. sta-ripu-bhûpam Vikramâditya-bhûbhujan â-bhûri-mahîbhujānujan arâti-kshôṇipânēkapa-vraja-siṁham Jayasiṁ-
15. han uddhata-ripu-kshamâpâḷa-kâlānalam^(e) IlKall avaro! negalḍam Hari-mûrtti vidhûjvala-kirtti chaṇḍa-dôrvvikramaśâlî virôdhi-śaila-dam-
16. bhôli Vikramâdityadēvan adaṭara-dēvam Ilvill alagam Chôlâvanîsaṁg anasan aṇiyaram Lâḷa-bhûpamge bâhâ-baḷadimḍam tôri mîru-
17. tt aḍasid-ubhaya-chakrēsa-sāmanta-bhûbhrit-kuḷamam tanu-êṇid-ugrēbhadin uraḍ are^b-benkonḍu Châlukya-râjyôjvala-Lakshminâtha-
18. nâḍam bhuvana-jana-nutam Vikramâditya-dēvam^(f) kadapam poyvandu-darkk ēgolisi Tivulanam gaṇḍudottâḷdan ottambade mû-
19. giṭṭēṇidam Mâlavanan irade sarreṁbinam meṭṭi siṭṭikkidan^c Angâdhîśanam râyarane badimolam gonḍu tand attiyim divada
20. râyar mmâḍi kâragrihadol irisidaṁ Vikramâditya-dēvam^(g) Dhârânâthamahâ-bhaya-jvarakaram Chôlôgra-kâlâmta-
21. kam Saurâshṭrâṁga-Kaḷinga-Vaṅga-Maghadhândhrâvanti-Pāṇchâḷa-nânâ-râjâvali-mauli-lâlita-padam pûrvvâ-parâmbhōdhi-vêḷâ-râ-
22. mântara-śaila-kêḷi-vibhavam Châlukya-dikkumjaram⁽ⁱ⁾ Narasiṁhâkâradim Dânavapati-yuravam sîḍan^d -anmaṇmu Rudram bera-
23. sâ Kaiḷasamam tûgidan-aḷavaḷav ârttattiyim charmmamam neṭṭirad Indran-gittan-ârpp ârpp akhiḷa-dhare gata-kshatramappantu dhâtrîśaran irppa-
24. ttondu sûl kondana chalame chalam Vikramâdityadēva^(h) Il pudavêk anyarggam ânorvvane taleyal idaṁ sâlven end â-mahâkûrmada

(a) Read *guriyappinegam*.

(b) Read *uraḍ ure*.

(c) Champakamâlâ metre.

(d) Kanda metro

(e) Mattēbhavikrîṣita metre.

(f) Mahâ-sragdharâ metre.

(g) Read *sîḷikkidan*.

(h) Read *sîḷdan*.

(i) Mahâ-sragdharâ metre.

(j) Sârdûlavikrîṣita metre.

(k) Mahâ-sragdharâ metre.

25. benninind â-Bhujangâdhipana peḍegalind â Diśākunja [ra-skandhadin â] bhūbhṛiddarī-mūlādin akhīla-dharā-bhāramam tandu vikrāntada chelviṃ tanna tō-
26. loḷ paduḷamirisidam Vikramāditya-dēvam⁽⁹⁾ || Kall ka [li-va] riyar enipa paramahipara birudina garimam aragum karaguva teradin-
27. dirade karaguvinaṃ uri varivaridudu tējam pratāpa-kālāṇaṇa(m)⁽¹⁰⁾ || aniyara-birudam Chōḷam gaṇikā-saṃdōha-dānte muḍiyam
28. pottam kēṇayaman ikkuvanendaḍe poṇarvvadatarum olaṛe Rāya-Kōḷā-haḷaṇoḷ⁽¹¹⁾ || enisida svasti samasta-bhuvanāśraya
29. śrī prithivīvallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam Satyāśraya-kulatilakam Chāḷukyaābharaṇam śrīma-
30. t Tribhuvanamalla-dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravardha-mānam āchandrārka-tāram saluttamire || tasyānujaṃll
31. vinayakkāspadamāda Vikrama-Noḷambam Vikramāditya-dēvana chittakk avalamba-māda keḷeyam Chāḷukya-Rāma-kshiti-
32. śana koṇḍātada kūrmmevettaṇuga-dammam Rāya-Kandarppadēvana sam-mōhana-Pushpabāṇam-enal inn ē vaṇṇipam baṇṇipam ||⁽¹²⁾
33. poḡeyuttirddappudinnum Dahale Himanagāraṇyam Lāḷan innum puga-lendirdappan innum nelasade Tivulam Lankeyiṃ tcmka-
34. lōḷal bageyuttirddappan innum mulidapanēnutam Komkaṇam samke-yiṃ gūḍugoluttirddappud^aēm ballidano chakita-vidviṣṭan em-
35. bi Noḷambam⁽¹³⁾ || ene negardda | svasti samasta-bhuvana-samstūyamāna-lōka-vikhyāta-Pallavānvaya-śrīmahīvallabha Yuva-
36. rāja Rājaparamēśvaram viramahēśvaram vikramābharaṇam jayalakshmī-ramaṇam śaraṇāgata-rakshāmaṇi Chāḷukya-chūḍāma-
37. ṇi kadana-Triṇētram Kshatriya-pavitraṃ matta-mṛigarājam sahaja-Manō-jaṃ ripu-rāya-kaṭaka-sūrekāṇa aṇṇan-aṃkakā-
38. ra śrīmat Trailōkyamalla Vijaya-Noḷamba Pallava Permmānaḍi Jayasimha-dēvar llvri || Puligere Kandur ēḷu Male Kāsa-
39. vaḷam Banavāsenāḍu Beḷvalamoḷa gāgi dakṣiṇa-payō-dhi-varam nelanādu-dellamam khaḷaran adirppi santasadin āḷḍadhikam yu-
40. varāja-lakshmiyam sale nela tāḷḍisantamire Vīra-Noḷamba-mahāmahībhujam⁽¹⁴⁾ || Kalltat-pādāmbuḷa-sēvā-tatparan ujvaḷa-ya-
41. śaṃ jita-dviśad- avanībhṛit-pati sēnā-patyada vikrāntan enisidam Tam-barasam⁽¹⁵⁾ llvriḷ dhuradoḷ mārānta Chōḷa-vanipanan adaṭiṃ ge-
42. ldavam saṃda Kāñchēpuramam kōpāgniyaṃ suṭṭavan atula-baḷōpēta-vīrāri-dhātṛīśvararam dōrggarvadim bandhana-padaviyoḷ uydittavam Mā-
43. ḷavādhiśvaranam bemkoṇḍavam Kēraḷanan aledavam Tamba-daṇḍā-dhī-nātham⁽¹⁶⁾ || Male yēḷum kombu Kombēḷ malegaḷaṇaled udvṛitta-vidviṣṭa-bhūbhṛitku-

(a) Read *irddappan*.

(9) Mahā-sragdharā metre.

(10) Kanda metre

(11) Kanda metre

(12) Mattēbhavikṛīḍita metre.

(13) Mahā-sragdharā metre.

(14) Champakamālā metre.

(15) Kanda metre

(16) Mahā-sragdharā metre.

44. lamam śauryyāvalambam vijita-ripu-balam Tamba-dandādhinātham | tale-
yam sonḍādugum kaṇḍaman irado maruḷ-galge kocheḷikkugum dōrvvaḷa-
45. diṇḍ ātamdu māraṇp adatarolare pēl pēl avanṇam javanṇam ⁽¹⁷⁾ lludadhi-
vyāvishṭitōrvvi-taḷaman emage nishkaṇṭakam māḍi mattam kadana-
kriḍā[r]ttiyaṁ Sēvuna-
46. na-n avanatam-irāḍi Choleśarājyāspada-mam dōrggarvadin sādhiṣi paḍeyal
oḍarcheḷittapam dhātrigellaṇ padapind ottittapaṇ kēvalame jananutam
47. Tambam embam Nalambam ⁽¹⁸⁾ | Khasa Karṇnāṭāndhara Vamga Draviḷa
Magadha Nēpāḷa Kāḷiṇga Pāṇchāḷa Surāshṭrā-nēka -dēśāvaniparan
aledātamdu bomkoṇḍu ki-
48. [r]tti-prasaram dik-chakradoḷ varttise ripu-gaḷa-vārāṇṇanāsvagaloḷ nippo-
savam tandittan āḷḍamg akhiḷa-jana-nutam Tamba-dandādhinātham || ⁽¹⁹⁾
49. Tambam nirjita-vairi-kadamam kavi-gamaka-vādi-naḷini-dinakriḍ-bimbam
tarppita-budha-nikuruṇbam Chāḷukya-rājya-mūlastambham ⁽²⁰⁾ llantu
negarttegam
50. pogarttegam neleyāda svasti samadhi-gata-pancha-mahā-śabda mahā-
sāmantādhipati mahāprachandaḍanāya-
51. kaṇ vibudha-vara-dāyakam gōtra-pavitram jagadēka-mitram vivēka-Bri-
haspati śaucha-mahābrati paranāri-sahōdara vidagdha-vi-
52. dyādharma nija-vaṇṣāmbara-divākara satya-ratnākara sakala-guṇa-nivā-
sam ubhaya-rāya-santōsha śrīmat-Traiḷōkyamalla Vira No-
53. lamba Pallava Permmāḍi Jayasimhadēva-pēsana-Haṇuvanta vairi-kritānta
śrīman mahā-pradhāna hiri-sandhivigrahi daṇḍanāyakam Tambarasar
54. Sāntaḷige-sāsiramum Maṇḍali-sāsiramum Jiddulige-yepattu Nāgarakhaṇḍa-
veppattu Eḍenāḍerpattu Mūgunda-panneraḷu samasta-dēva-bhōgaṇg-
aḷumam dushṭa-nigra-
55. ha śiṣṭa-pratipālanadin āḷḍ arasu-geyyuttum rājadhāni Baḷligāveyoḷ sukhadi-
nirddu dharmma-prasanga-diṇ śrīmach Chāḷukya Vikrama varsha 7 neya
56. Durmati-samvatsarada Paushya ba 5 Ādivārad uttarāyaṇa-sankramaṇa
vyatīpāta tithi nimitta Kalidēvēśvara-Svayaṁbhū-dēvara gandha dīpa dhū-
57. pa nivēdyakkam khaṇḍa sphuṭita nava-karmmada besakkaṇ svasti
yama-niyama-svādhyāya-japa-samādhi-saṁpannarappa Sivaśakti-paṇḍitara
śiṣhyarappa
58. Rudraśakti-paṇḍitargge dhārā-pūrvvakam sarvva-namaśyaṇ punarvvaraṇ-
am-māḍi koṭṭa pūrvva-vṛttiya gardde mattar eraḍu puradalēri-kiḷ ondu
ī-dattiyaṇ a-
59. nunayadiṇ kāda mahā-purashan^a amaḷa-Gaṅgānadiyoḷ, vēdavidugalge sāsira-
gōḍānaman itt adondu padamam paḍegum || adillad intī dharmmanaman
alidavan ā-dvi-
60. jarum anitu-kavilegaḷuman aṇṇaliyade^b tat-tīrtham-gaḷoḷ alida mahā-pāpiyak-
kum akkum amōgha || sva-dattām para-dattām vā yō harēta va-

(17) & (18) Mahā-sragdharā metre.

(a) Read *purushan*.

(19) Mahā-sragdharā metre.

(b) The word seems to be corrupt.

(20) Kanda metre.

61. sundharām shashthir-vvarsha-sahasrāni vishthāyam jāyate krimih || na vi-
sham visham ityāhur dēvasavm visham uchate || visham ê-
62. kâkinam hanti dēvasvam putra-pautrikam || bahubhir vasudhâ bhuktâ
râjabhis Sagarâdibhih 'yasya yasya ya
63. dâ bhūmis tasya tasya tadâ phalamangala mahâ śrī śrī śrī

BELAGAMI KALLESWARA TEMPLE.

(LL. 1—4.)

Salutation to Sambhu beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the city of the three worlds. Be it well. While the illustrious Jagadēkamalladēvar, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahârâjâdhirâja-paramēśvara parama-bhaṭṭâraka, an ornament to the race of Satyâśraya, jewel of the Châlukyās, was ruling in the capital city of Moḷiganûr :—

(LL. 4—9.)

In the Saka year 947 Krôdhana, on Sunday the 5th lunar day of the bright half of Śrâvāṇa :—on the representation of Kundarâja, lord of Vanavâsadêśa, were granted, for the services of offering sandal-paste, lights, incense, food, to god Kalidêvêśvara-svayambhudēvar and for the repairs and improvements of the temple, two *mattars* of wet land measured by Kachchhavi pole in Hulleyabayal of Balligâve and two *maḷiges* (shops) situated to the east of Vajjada-kêri and within the boundaries of Bidirêśvaradaśime and a flower garden to the north of the temple with the pouring of water into the hands of and washing the feet, of Śivaśaktipandita, who was the trustee of the said temple and the chief of Kâḷāmukhas, and possessed of the attributes of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushthâna*, *japa* and *samâdhi*.

(LL. 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole army of Madhurântakachôla which came upon him with great force and cutting it down in heaps with his sharp sword in such a manner as it would form an embankment to the river Kirudore (Tungabhadra) and making him flee in fright towards Kanchi.

(LL. 12—13.)

The said king Jayasimha's son was Trailôkyamalla Âhavamalla in the waters of whose terrible sword all the proud hostile kings were drowned.

(LL. 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sômêśvara. His younger brother is king Vikramâditya who has vanquished all hostile kings. The younger brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings and a destroying fire to the overbearing hostile rulers.

(LL. 15—16.)

Among them (the brothers) prospered Vikramāditya, a Vishṇu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(LL. 16—18.)

With the might of his arms Vikramāditya showed his sword blade to the Chôla king and his sheath to the Lāla king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakṣmī (wealth) of the Chālukya kingdom.

(LL. 18—20.)

While slapping the Tivula (Tamil viz., Chôla king) on his cheeks, Vikramāditya-dêva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Mālava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (*lit.* kings in play).

(LL. 20—22.)

The elephant of the quarters, the Chālukya king, causes the great fever of fear to the lord of Dhârâ, and is a fierce Angel of Destruction to the Chôla, and its feet are caressed by the crowns of various kings like those of Saurâshṭra, Anga, Kaṭinga, Vanga, Magadha, Andhra, Avanti and Pāñchâla and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(LL. 23—24.)

O ! King Vikramāditya ! Your valour is the valour of him (Vishṇu) who in the form of Narasimha tore open the breast of the king of Dānavas ; your strength is the strength of him (Râvaṇa) who lifted up Kailâsa with Rudra on it ; your courage is the courage of him (Dadhîchi) who with great love gave up his own skin to Indra ; your resoluteness is the resoluteness of him (Paraśurâma) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(LL. 24—26.)

“Why share it with others ! I alone can bear this.” Thus thinking, Vikramāditya-dêva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(LL. 26—27.)

The fire that is the glory of Pratâpa-Kālâṇaḷa) (Vikramāditya), spread in all directions melting like wax the great birudas of hostile kings, who were

considered to be the greatest heroes (?). The Chôla king, with all his titles, bore his crown like like dancing-girls wearing their braids of hair. When the Râya-kôlâhala (one who is master over kings) gets enraged which hero is there who can fight with him ?

(LL. 28—30.)

Thus praised :—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladêva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhattâraka, an ornament to Satyâśraya family, adornment to Châlukyas, was increasingly prosperous to endure as long as the moon, sun and stars last :—

(LL. 31—32.)

His younger brother, Vikrama Nôlamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramâditya, beloved younger brother of king Châlukya-Râma (Vikramâditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramâditya) :—When all this is said what more can a poet eulogise ?

(LL. 33—35.)

Dahale is still smouldering. The Lâla (king) is about to enter the forests in the Snowy mountain. The Tivula (Chôla king) unable to remain in his own country thinks of running to the south of Lankâ (*viz.*, to plunge into the sea). Apprehensive of his (Nôlamba's) anger the Konkana tries to hide himself (in the mountain caves of his country). How powerful is this Nôlamba, whose enemies tremble before him ?

(LL. 35—37.)

Possessed of these attributes : be it well : the illustrious Trailôkyamalla Vijaya Nôlamba Pallava Permmânaḍi Jayasimhadêvar, *Yuvarâja* (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, râja-paramêśvara, a Mahêśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chalukyas, a Śiva in battle, pure among kshatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on behalf of his elder brother :—

(LL. 38—40.)

The great ruler Vîra Nôlamba obtained the dignity of *Yuvarâja* reigning happily over the kingdoms of Puligere, Kandur, Êlûmale (Tirupati) Kâsavaḷal, Banavâse. down to the southern ocean, making the wicked tremble with fear.

(LL. 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chôla

king who confronted him in battle, destroyer of the famous (city) Kâñchî-pura by the fire of his anger, prisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mâlava king, and a tormentor of the Kêraḷa——was Tambadaṇḍâdhinâtha. Wandering through Maḷe seven and Kombu seven (provinces), Tambadaṇḍâdhinâtha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama ?

(LL. 45—47.)

‘Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sêvuna, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chôḷa king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man ?’ Thus says the Noḷamba (Jagadêkamalla).

(LL. 47—49.)

With great energy Tambadaṇḍâdhinâtha, praised by all, has defeated and chased the kings of Khasa,¹ Karnâṭa, Ândhra, Vanga, Draviḷa, Magadha, Nêpâḷa, Kâṇḍya, Pâñchâḷa, Surâshṭra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Châlukya kingdom.

(LL. 49—55.)

Thus prospering and praised :—Be it well. The illustrious *Mahâpradhâna* (chief minister) *hiri-sandhi-vigrahi-daṇḍanâyakam* (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the *mahâ-sâmantas* (Principal feudatories), *Mahâprachandaṇḍanâyaka*, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others’ wives, a Vidyâdhara among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hanuma in fighting for the illustrious Trailôkyamalla Vîra Noḷamba Pallava Permmâḍi Jayasimha, and Death to enemies ;—was ruling (the provinces) Sântalige thousand, Maṇḍali thousand, Jiddulige seventy, Nâgarakhaṇḍa seventy, Eḍenâḍ seventy, Mûgunda twelve and the dēva-bhōgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Balligâvi.

(LL. 55—58.)

While discoursing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

(¹) A country in the north of India near Kashmir.

below the tank of Pura on the occasion of Uttarâyana-sankramaṇa and Vyatîpâta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Châlukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidêvêśva-rasvayambhudêva to Rudraśaktipaṇḍita, disciple of Śivaśakti-paṇḍita, possessed of the qualities of *yama* (self-control), *niyama* (restraint), *svâdhyâya* (study), *japa* (silent prayer), *samâdhi* (absorption), after inviting him again.

(LL. 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being. Good fortune

Note.

This inscription consists of two grants, the first, a short record of the reign of the Châlukya king Jagadêkamalla and the second, a longer record of the reign of Vikra-mâditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly $\frac{3}{4}$ " long in the lines 1—3 but later come down to $\frac{1}{2}$ " after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thus some letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both *la* and *ra* are used throughout the record but *ra* is used some-times for *la* as in *sîrdan* (l.22), *negarda* (l.35), *pogarte* (l.50), *garde* (l.58). Also *la* is sometimes used for *ra* as in *âlḍu* (l.39), *âlḍam* (l.48) and *la* used for *ra* in *êḷu* (l.43), *ṇna* is used for *ṇna* except in *aṇṇa* in line 37.

The language is Kannaḍa mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as :—*sîṭṭikkidan* in line 19 is a mistake in writing for *sîḷḍikkidan* ; anusvâras are sometimes wrongly inserted as after *aragu* in line 26, and after *Pratâpakâḷânaḷana* in line 27.

The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagâmi (Balli-gave) into the hands of Śivaśaktipañḍita, a priest of the Kālāmukha sect and manager of the Śiva temple named Kalidêvêśvara Svayambhudêvar, (now known as Kallêśvara temple in Belagâmi), for the services connected with the said temple. The grant was made by the Châlukya king Jayasimha Jagadêkamalla (1018-1042) from his residence in the village Moḷiganûr, at the instance of Kundarâja, the governor of Banavase. Kundarâja, is referred to as governor of Banavase and also of Sântalige under the Châlukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king's residence Moḷiganûr it is not known where the village was located.¹ The date of the grant is Sunday 5th lunar day of the bright half of Śrâvâṇa in S' 947 Krôdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S' 946 Raktâkshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

On a stone by the side of a water-course on the road to the village Hôtanakaṭṭe in the hobali of Sâlûr.

Kannada language and characters.

1. jîtêna la
2. mritê
3. ganâ
4.
5.
6. Akshaya-samva-
7. tsarada Vayi [śâ]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Bomma tanna
11. mêle bû
12. posa Mâda
13. bare
14.
15. riri-
16. du kondu
17.

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bû.....posa Mâda. The date given is Thursday 12th lunar day of the bright half of Vaiśākha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S' 1308 Kshaya Vaiśākha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

SORAB TALUK.

At the village Chikka Sakuna, on a stone set up near Râmanâtha temple in the old village-site to the north.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Vjaya-samvatsarada Kârtki su 1 Gu Âṇḍikiya Bomma-
2. gaudanahali Chika Sakunada Mâlagaṇḍa Râmanâṭadêva-
3. ra kalla nilsi biṭṭa dēvara sannidhiya â keyi vahada ? kha
4. munde âru bandavaru yî dharmmakke aḷupalâgadu śrî śrî

Note.

This records the setting up of the god Râmanâtha and the grant of some wet land for services of the god by Mâlagauḍa of Āṇḍikiya Bommagaḍanahalli and Chikka-sakuna villages on Thursday the 1st lunar day in the bright half of Kârtika in the year Vijaya. The śaka year is not given. The characters are of the 14th century A.D. The usual imprecation is found at the end of the grant. The meaning of the phrase *Vahada kha?* is not clear. Āṇḍigi is a village in the Sorab Taluk.

68.

On a stone lying near a linga on the tank-bund of the village Uddari in the Hobali of Sorab.

Size 2'—3" × 0'—9".

Kannaḍa language and characters.

1. śrîmat-parama-gambhîra-syâdvâdâ-
2. môgha-lâncḥhanam | jîyât Trailokyanâ-
3. thasya śâsanam Jina-śâsanam || svasti śrîmatu
4. Vijaya-kîrti-bhaṭârara

Note.

The inscription is fragmentary, only the usual verse in praise of Jinaśâsana being given along with the name of a Jaina guru Vijayakîrti-bhaṭârara. The inscription stops at this name. The characters are of the 14th century.

69.

At the same village Uddari, on a stone lying in front of the house of the Patel.
(Plate XVII. 1.)

Size 1'—6" × 1'—6".

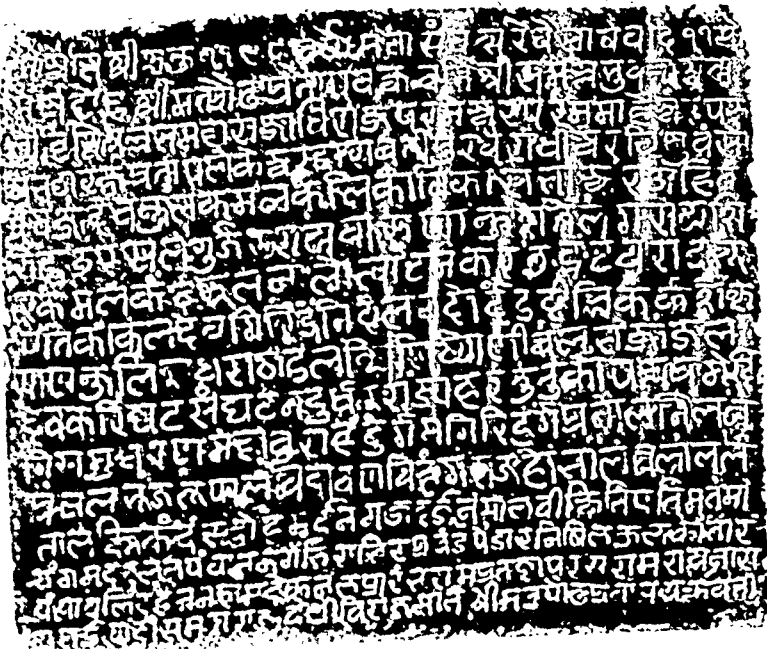
Nâgari Characters and Sanskrit language.

1. śrî shvashti śrî śaku 1198 varshe Dhâtâ samvatsarê Vaisâkhê vadi 11 Sô-
2. mê adyêha śrîmat prauḍha-pratâpa-chakravartti śrî samashta-bhuvanâśraya
3. śrî prithvi-vallabha-mahârâjâdhirâja paramêśvara parama-Mâhêśvara para-
4. ma-bhaṭâraka pratâpa-Lankêśvara Dvârâvatî-puravarâdhîśvara Vishṇu-
vamsô-
5. dbhava Jâdava-kula-kamala-kalikâ-vikâsa-Bhâskara abita-
6. râja-ura-sala¹ Gûrjara-râya-vârûṇâ²nkuśa Telanga-râya-śi-
7. ra[h]-kamala-kandamûla-nâlôtpâṭanakara udbhaṭa-Varâṭa-bhû-
8. pati-Kâkala-Dêva-girindra-nirdalana-dôḍaṇḍa-dîpti-karkaśa-kri-
9. pâṇa-kuliśa-dharâkhaṇḍala kshîṇi³-kshôṇi-valabha-Jâjala-

(³) Read *akshîna* The meaning of this is obscure.

(¹) Read *śalya*.

(²) Read *vâranâṅkuśa*.



1. UDDARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).

[illegible][illegible]

2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

10. dēva-kari-ghaṭa⁽¹⁾-saṅghaṭana-durdhara-rājyahara Turukôpaplava-mêdi-
11. ni-samud[d]haraṇa-mahāvarāha durgama-giri-durga-Pranāla-nilaya-
12. prabala-bhūja⁽²⁾-bhūpāla-vidrāvaṇa-vihaṅgarāja Hôsāla-Balāla-la-
13. tā-Lakshmi-kanda-sandōha-mardana-gaja Harjūna Mālavi-kshitipati-
ma[t]ta-mā-
14. tanga-mada-dalana-panchānana Gambhirābhira-prachanḍa-peṇḍāra-nikhila-
kula-kāntāra-
15. vamsāvali-dahana mahā-madōka-⁽³⁾ nala prārambha-Rāma pratijñā-Parasa-
Rāma Rayānārā-
16. yaṇa ityādi samashṭa-rājāvali-virājamāna śrīmatu prauḍha-pratāpa chakra-
vatti-

Translation.

Be it well. In Śaka 1198, the year Dhātu, on Monday 11th day of the dark half of Vaiśākha, The illustrious *prauḍha-pratāpa-chakravarti*, refuge of the whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among the devotees of (god) Mahēśvara, supreme master, a Rāvaṇa in splendour, lord of the excellent city of Dvārāvati, descendant of Vishṇu-vamśa, a sun in causing the lotus bud the Yādava-kula to unfold, a spear to the chests of the hostile kings, a goad to the elephant Gūjara-rāya, uprooter of the lotus stalk, the head of Telunga king, an Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for cutting off the great mountain that is the powerful king of Varāṭa named Kākaladēva; seizer of the kingdom difficult of conquest and possessed of the elephant troops of the powerful king Jājaladēva, the Great Boar in succouring the earth from the oppression of the Turukas, the king of birds (Garuḍa) in driving out the powerful king Bhōja from his inaccessible hill fortress Pranāla, an elephant in destroying to the root, the creeper that is Ballāla, a lion in destroying the pride of the rutting elephant the Mālava king Arjuna, the sole great fire in burning the forest of trees and bamboo groves, the terrible marauder king of Ābhira (named) Gambhīra, ⁽⁴⁾ a Rāma in action, a Paraśurāma in determination, and a Nārāyaṇa among kings:—

Shining with all the royal attributes including the above, the illustrious emperor of great prowess:—

Note.

The inscription stops suddenly after giving the full titles of the Sēvuna kings. It is dated Monday 11th lunar day of the dark half of Vaiśākha in the year Dhātu S' 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Rāmachandra was the Sēvuna king. For the titles of the Sēvuna kings, see Bombay Gazetteer Vol. I, Part II, p.p. 240 and 585 and also Ep. Carn. VIII Sorab 136 and XI Jagalur 30.

(1) Read-ghaṭā.

(2) Read-Bhōja.

(3) Read-mahāmadaikā.

The epithet does not give a clear meaning.

(4) Gambhīra may be a qualifying epithet-meaning profound.

At the village Eḍekoppa, in the same Hôbali, on a stone set up in front of Basavanna-dêva temple.

Size 4'—2" × 1'—3".

Kannada language and characters.

1. svasti śrîmach Châlukya-vikra [ma-va]
2. rshada Saka varusha 10
3. ya Vikrama-samvatsarada Vaiśākha
4. punṇume Brihavâra Vyatîpâta
5. man mahâ maṇḍalêśvara Yekkala [rasar]
6. Jiduvali Yedenâḍuvam su [kha]-
7. saṅkathâ-vinôdadim râjyaṃ geyyutta [mira]-
8. lu Heggade Râjayana magam Hegga [ḍe]
9. Timmananum Râyanana magaḷu
10. Heggaditi Chandaveyumu Āsareya [li] ha
11. Sakalêśvara-dêvara dēvâlyamam ma [ḍisi]
12. kalasaviṭṭu brâhmaṇa tapôdha [nar â]-
13. hâradânam
14. dêvara sthâlî-nivêdyakke Āsareya bhâvi [ya]
15. kelage gadde kammav ayvattu beddale kamma-
16. vayvattu antu mattal ondumam
17. koṭṭar î dharmmamam pratipâḷisidavaru
18. Vâraṇâsiyalu sâsira-kavile-
19. yma vêdapâragar âgirppa brâhmaṇaragge
20. koṭṭa phalav ârânuvidan aḷidavaru
21. Vâraṇâsiyalu anibaru brâ-
22. hmanaruman anitu kavileyumam
23. konda pâtakar apparu l sva-dattam para-
24. dattam vâ yô harêti vasundharâ l sa-
25. (t) shṭhir-varsha-sahasrâṇi vishṭhâyâṃ
26. jâyatê krimiḥ l Sakalêśvara-dêvar-âchâ-
27. ryya Jnânarâsi-panḍita sthânamam
28. sa ke Vîrôja A-
29. ṭṭakada Bammoja besamgaidôr man-
30. gaḷa mahâ śrî śrî śrî

Translation.

Be it well. In the Châlukya Vikrama year (?) and Śaka year 10., during the year Vikrama, on the full moon day of Vaiśākha, Thursday and Vyatîpâta, while the mahâ-maṇḍalêśvara Ekkalarasa was ruling Jiduvali and Yedenâḍ in peace and wisdom,—

Sorab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S' 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatipâta-yôga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Eḍekoppa.

Size 3'—2" × 2'—2".

Kannada language and characters.

1. śri namas tunga-śiraś-chuṇḍi-chandra-chāmara-chârave trailôkya-naga-
2. rârambha-mûlastambhâya Śambhave | svasti śri

3. vijayâbhyudaya Śāllivāhana Śaka varusha 17
4. 39 Yīśvara-śamvatsarada Kārttika ba 30
5. Uḷavi Basavaṇṇanāyakanu Kaṇikaḷa-gauḍago barasi kaḷuhisiḍa kâ-
6. gada Udroya Lingaya tāllūku doregaḷa daṇḍinalli
7. nānu kaṣṭapaṭṭidhēne umba-
8. ḷi dayapālisabēkendu
9.
10. gaḷam hēlikonḍa saṁbandha Udre-simeya Udre-grā-
11. mada voḷaga gaḍhe 24 kallu
12. Lingayyage umbaḷiyāgi biṭṭa
13. yi bhūmige gaḍi-kallu hākisuva hāge huju-
14. rrinda banda Ūḷigada Mallana kaḷuhisidhēno cha-
15. ū-grāmadavara karasikonḍu gaḍi takrāru
16. bārada rrīti yivara mund iṭṭu rēkhe-pra-
17. māṇu bhūmige gaḍi-kallu hūḷisi koṭṭu
18. yi kāgadava sēnabōvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre
21.

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇanāyaka to the village headman of Kaṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Ūḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaiya after being copied in the *kaḍita* of the *shanubhog*.

The date of the grant is S' 1739 Iśvara sam. Kārtika ba 30 in the reign of *Kṛishṇa-rāja Voḍeyar III* of Mysore whose name however does not appear therein. The year S' 1739 or A.D. 1817 corresponds to Iśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagaḍḍe, on the 1st stone set up near the temple of Gaṇapati.

Size 3'—6" × 2'—2".

Kannaḍa language and characters.

1. namas tunga-śiras-tunga-chandra-chāmara-chāravê | trailōkya-nagarā-rambha-mū-
2. la-stambhāya Śaṁbhavê || svasti śrīmatu Śaka-varusha 1175 neya Pramâ-

3. ditthi (?) hi-saṃvatsarada Mâgha suddha 10 Briha-vâradandu svasti samasta-prasasti-
4. sahitam śrīmanu mahâ-maṇḍalêśvaraṃ arasaṃka-karagasam birudaram-kusam
5. mûrtti-Nârâyaṇam vilâsa-vallabham śrīmatu Billêśvara-dêvaravara dibya-śrī-pâda-pa-
6. dmârâdhakam para-bala-sâdhaka gala-gaṇḍagattari maṇḍalika Bîradêva-rasaru sakaḷa-sâmagrya-
7. sahitam Bidirûra Iḍu-sâvamtana mēle yetti naḍedalli kaḷakuḷam mâḍi samasta-saṃpattuvam sū-
8. reṅṇu kâduvalli śrīmad anâdi-yagrahâram Kuppagedeya Pârusôjana maga Mâleya-
9. na Bommayanâyakana Malaga Vîramâlanu mâḍida parâkramaventemḍade birudara bīṃkamam muṇi-
10. du bīṃkada gaṇḍara s(n)okkilikki saṃgaradeḍeyalli mârmmaleva vairi-siraṃ-gala seṃḍanâḍi tat-turaga-khu-
11. ra-praghâtad eḍa-tûḷdu teraḷchidar (n ?) endu mechchi dhârīṇi poḷaḷalke viravīran aggada Mâḷigan āji-
12. ranga-doḷu || antu palaram kondu Suralôka-prâptanâda maṃḷalamahâ śrī

Translation.

Salutation to Sambhu who is resplendent with the chāmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the Śaka year 1175 Pramâdi; be it well. When the illustrious mahâ-maṇḍalêśvara, possessed of numerous titles, a saw to kings in battles, a spear to titled chiefs, a Nârâyaṇa in form, a lover of sports, worshipper of the sacred feet of the god Billêśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Bîradevarasa marched with full military equipment against Iḍu-sâvanta of Bidirur and causing great tumult plundered all the valuables belonging to the enemy and fought:—

This was the heroic deed of Malaga Vîra Mâla, (son) of Bommayanâyaka, (son) of Mâleya, son of Pârusôja of the illustrious immemorial agraḥâra Kuppagedḍe:—The brave Mâḷiga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a vîragal inscription giving the exploits and death of a warrior named Mâḷiga of the village Kuppagaḍḍe in a battle between Bîradêvarasa, (a Śântâra king)

and Idusāvanta, chief of Bidirur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S' 1175 Pramādi Māgha S' u 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure o after 1 in 10 is not very clear in the record. Biradēvarasa is also referred to in two other inscriptions of Sāgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

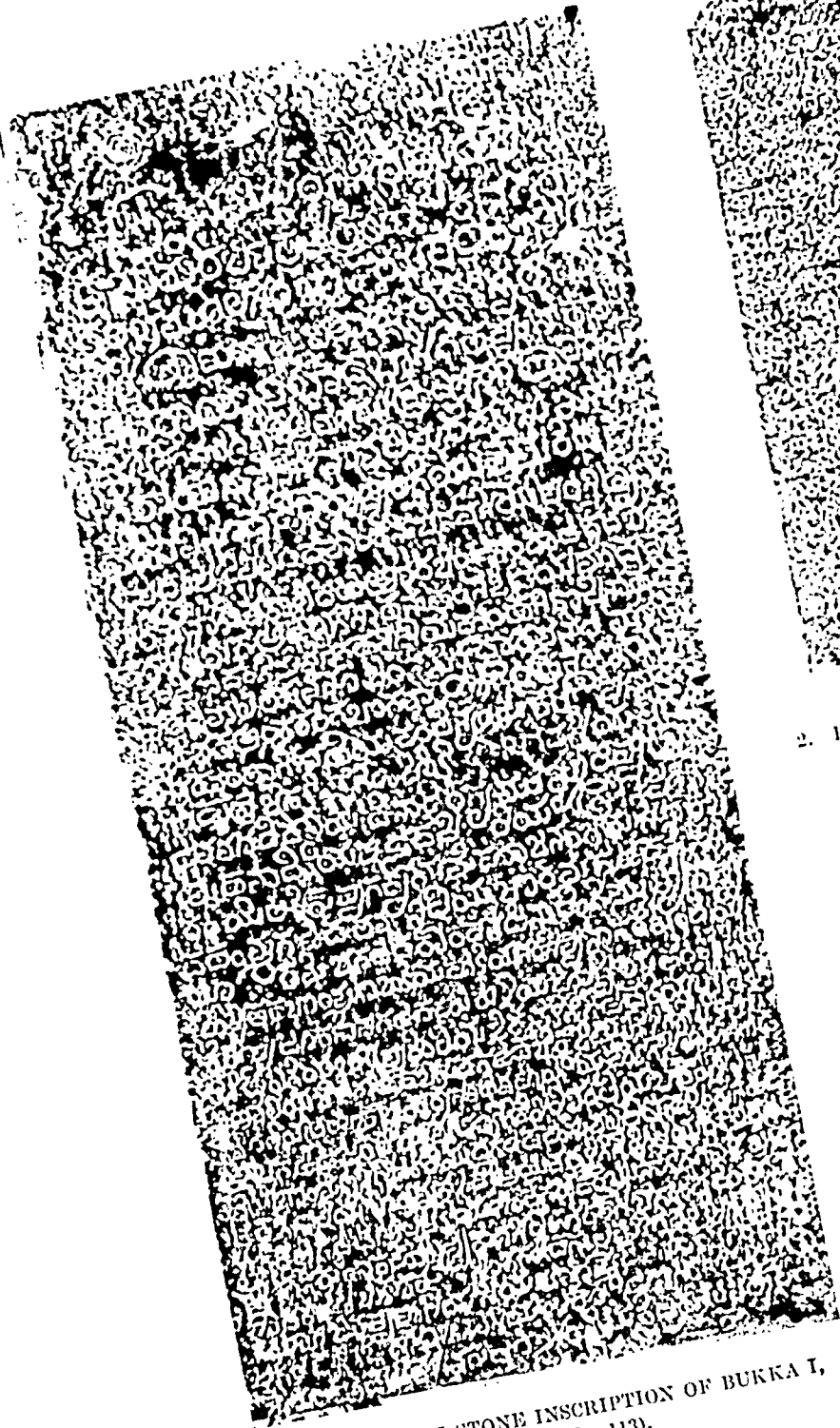
Size 4'—3" × 1'—6".

Kannaḍa language and characters.

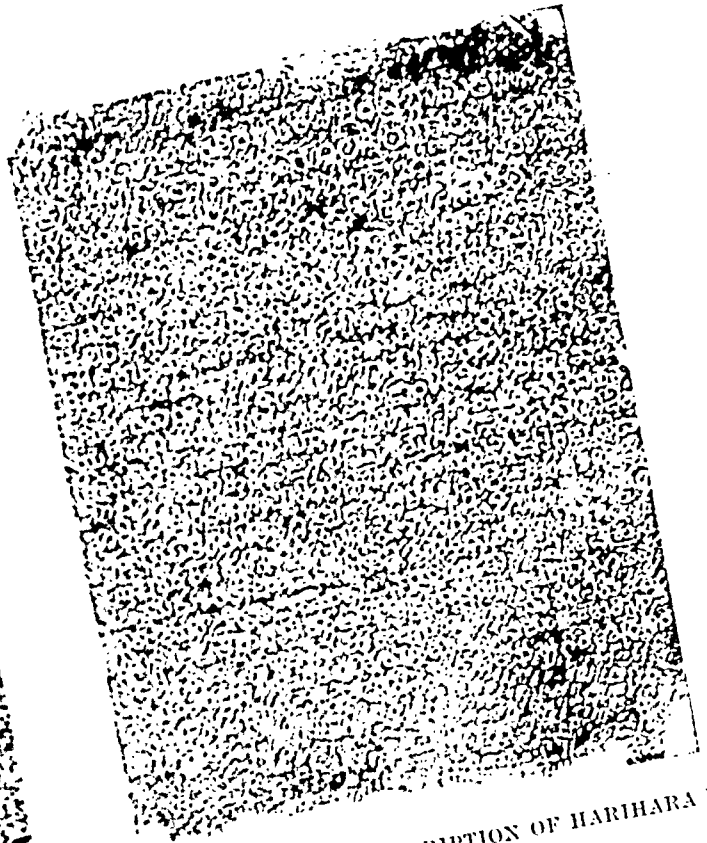
1. svasti śrīmatu Kādamba -Chakravartti Kāvadēvarasaru Kēsavadēva
2. Bommeya mukhyavāgi palaruṃ nāyakaraṃ Bāḷeyamakke
3. Sōdiya mēle daṇḍaṃ biḷa pēḷal ēṇi baṇḍu Parigeya bayala-
4. li biḍaṃ biṭṭu Saka varusa sāsirada nūṛa mūvatombataneya Dā-
5. tara-saṃvatsarada Vaisākha sudha Dasami (?) Budhavāradali mahā-
6. bavaramādalli ॥ Biṭṭeyahebbā-ruvan-āḷu neṭṭane kali Ma-
7. saṇaṇ aṃtu bhōrane billaṃ ॥ kaṭṭalac-eydaṃ bhayadiṃ (bhayadiṃ) biṭṭō-
8. ḍalk iridaṇ aṃtu palaraṃ raṇadoḷu ॥ munidu na
9. taṃ Masaraṃ mārāṃtahitara- Bhimaṃ- palaraṃ tave koṃ-
10. dire sura-gaṇikeyaru kūḍi [ya] nimisha-purak o nalu
11. karaṇikeya heggaḍoru ॥ i padyava Bācha baredirppuda-
12. ke Sōdinaṇile Buḷacheyūra Beḷadyana likiti.

Note.

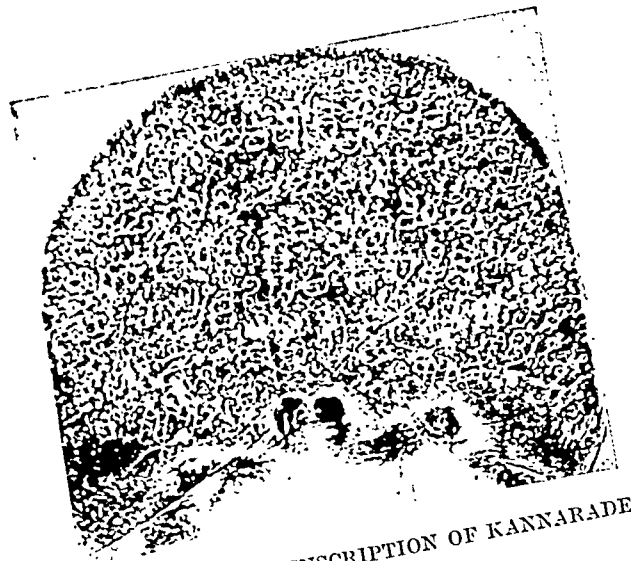
This is a record of the reign of the Kadamba king Kadamba-chakravarti Kāva-devarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kēsavadēva, Bommeya and other generals of the Kadamba king were marching with an army under the king's orders to seize the places Bāḷeyamakki (a place near Bāḷehonnur in Koppa Taluk) and Sōde (in South Canara.) In this battle Masara, a servant of Biṭṭeya-hebbāruva, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaisākha in the year S' 1139 Dhātṛi. Dhātṛi coincides with S' 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the tithi daśami however began after 56 ghaṭikas in the day and remained throughout the next day). The composer of this grant is named Bācha and the engraver is named Beḷadya of Sōdina-ṇile Buḷacheyūr. Several letters in lines 8-10 are illegible.



1. BANAVASI STONE INSCRIPTION OF BUKKA I,
(p. 189—No. 113).



2. BANAVASI STONE INSCRIPTION OF HARIHARA II,
(p. 192—No. 115).



3. BELAGI STONE INSCRIPTION OF KANNARADEVA,
(p. 149—No. 78).

74.

At the same village Kuppagaḍḍe, on a stone in the pavement of the Rāmēśvara temple.

Kannaḍa language and characters of the 19th century.

1. Ruppurasanu Râmailin-
2. gage vopisida śarîra

Note.

This records the devotion of an individual named Rupparsa to god Râmailinga (Rāmēśvara.)

75.

At the same place.

Kannaḍa language and characters of 19th century.

1. Rāmēśvara-dēvarige
2. Rukumainu vopi-
3. sida śarîra

Note.

This is similar to the above and records that Rukumaiya was a devotee of the god Rāmēśvara.

76.

On another stone in the same pavement.

Kannaḍa language and characters of 19th century.

1. śubham astu Râjagaḷa
2. Bommaga-
3. uḍanu Rāmēśvaradēvari-
4. ge Banikasada
5. Baramaṇṇana maga
6. Rukumaiyyanu tri-saṁ-
7. dhyâ-kâladalli mâ-
8. ḍuva sâshṭâṅga-nama-
9. skâra.

Note.

This is similar to the above and records the devotion to god Rāmēśvara of Rukumaiya, son of Baramaṇṇa of Banikasa and also of Bommagaḍḍa, son of Râjagaḷa (name effaced).

77.

At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3'—2'' × 1'—6''.

Kannada language and characters.

1. śubham astu
2. svasti śrīmatu Bukkaṇṇode-
3. yadalu Duggaṇaṇāyaka
4.
5. pūje naḍasuvamṭāgi
6. naivēdya
7. Appaṇabhaṭṭa
8. bayalau
9. bījavari naivēdyake koṭṭudu khaṇḍuga . . .
10. [Vi] nāyaka Bhaṭṭara kayyalu kraya vanū koṇḍu . . .
11. -dēvara naivēdyake āchamdrārka-sthāyiyāgi dharma naḍadu
12. baha mariyādeyalu Sômôparāga-punya-kāladalu
13. dhāreyaṇ eṛedu koṭṭevu | sva-dattām para-dattām vā yô harê-
14. ti vasumḍharām | shashṭi-varsha-sahasrāṇi viśṭāyām jāya-
15. tē krimiḥ || ī Duggaṇa Nāyaka māḍida Nārasimha-
16. Dēvara dharmavaṇ āvanānobbanu aḷupi
17. Kāśiya kshētradalū kōṭi-gōva
18. konda pāpake hōhanu mahājanam
19. voppa śrī Nārasimha Dēvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkaṇṇodeyar. No titles are given to him in the record. A chief named Duggaṇa Nāyaka is stated to have purchased some land from an individual named Vināyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Nārasimha-dēva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

78.

At the village Belāgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5'—3'' × 2'—3''.

Old Kannada language and characters.

1. svasty Akālarsha śrī-prithuvivalla-
2. bha mahārājādhirāja paramēsvara parama-bha-

3. t̥tāraka śrī Kannaradēvam pr̥thivī-rāṣyam ge-
4. yye Bappavvam Banavāsi-pannirchchāsira-
5. da paṭṭaman āle śrī Biṭṭigam Mauḷi Kōsi-
6. gar āṇmam negarppin-Anuvam Jiddū-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. rāḷge yelpattarkkam Balligāmeya bāḷige sahita
8. nālgāvunḍu-geyye Gingiṭiyūr-ggāmunḍu-geyye sva-
9. sti Śaka-nṛipa-kālātita-samvatsara-satangaḷ eṇṭu nūre-
10. nbattāraneya Raktākshi-samvatsara Paushya-māsa bahula
11. bidigeyum Sukravāram Uttarāyaṇa-sankrāntiya-
12. ndu Kōsigara Kōṭeyammam Gōsahasram āḷdam Elase-
13. ya mahājanakke koṭṭa pon-gadyāṇav ayvattaydu
14. bāviyuman aḷalisidam margaḷa Kali Viṭṭayya-
15. na likhita Biṭṭōjana silā-karmma margaḷa

Translation.

Be it well. While Akālavārsha Pr̥thivīvallabha, king of kings, supreme lord, great king, the illustrious Kannaradēva was ruling the earth :—and Bappavva ruled the Banavāsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi Kauśikas, a Hanuma in valour, held the office of *nālgāvunḍa* (the chief gaṇḍa of a nāḍ or district) of the districts Jiddūr seventy including Balligāme division, and was also the *gāmunḍa* of the village Gingiṭiyūr :—

Be it well. When eight hundred and eighty-six years had elapsed since the time of Śaka king, in the year Raktākshi, on the 2nd lunar day of the dark half of Pushya on a Friday and a day of Uttarāyaṇa-sankrānti, Kōṭeyamma, of the Kōsigar (*viz.*, descendents of Kauśika-gōtra) and the lord of Gōsahasra, gave to the *Mahājanas* of Elase, 55 gold gadyāṇas and also constructed a well. Good fortune. The writing of Kaliviṭṭayya. The engraving on stone of Biṭṭōja. Good fortune.

Note.

This records the gift of 55 gadyāṇas in money to the *mahājanas* or citizens of the village Elase (the present Yelasi of Sorab Taluk) by one Kōṭeyamma of Gōsahasra (a place ?) and also the construction of a well by him during the reign of the Rāshṭra-kūṭa king Kannaradēva. The date given is S' 886 Raktākshi Pushya ba 2, Friday with Uttarāyaṇa sankrānti, which corresponds to Friday 23rd December, A.D. 964 on which day Uttarāyaṇa sankrānti occurred as shown in Svami Kannu Pillay's *Ephemeris* Vol. II, p. 331. The Rāshṭrakūṭa king at this time was Kṛishṇa or Kannara III Akālavārsha. Other names mentioned in the grant of subordinate rulers are Bappavva, the lord ? of Banavāsi province and Biṭṭiga; the *nālgāvunḍa* of the

division Jīḍḍur seventy and Baḷḷigāve (Belagāmi) and the *ūrgāmuṇḍa* of Gingīṭiyūr (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakshmi viz., the figure of the goddess Lakshmi with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4'—6" X 2'—3".

Old Kannaḍa language and characters.

1. Kôsigarâ Kôṭeyamma Gôṣâsiya pe-
2. ṇḍati Ponnabbe magam Turâamma Turâ-
3. mmana peṇḍati Mâlakka Akkaṇabbe
4. gôyiti Kôṭeyamma-man-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Kôṭeyamma referred to before. Ponnabbe is said to be his wife, Turâamma, his son, Mâlakka, wife of Turâamma, Akkaṇabbegôyitî, elder sister of Kôṭeyamma. Gôṣâsi seems to be an abbreviation of Gôṣahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Râmêśvara temple in the old village site.

Size 5'—3" X 2'—6".

Kannaḍa language and characters of 12th century.

1. svasti śrī Kaḷachuriya Bhujabaḷa-chakravarti
2. padêvaru suka-sankata-vinôdadim râjyam geyyuttu
3. svasti śrīmatu mahâmaṇḍaḷêśvaradêva
4. rkka-târam-baram saluttumire Kara-samva-
5. tsarada Chayitra ba 11 Belâgiya Sômaṇṇana maga Kâḷeya-
6.dâhavayiriduśrī-dêva-
bhavanama

Note.

This record is full of lacunae. It belongs to the reign of some Kaḷachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kaḷachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, viz., April 2, 1171 A. D. At this time Rāya-murāri or Sôvidêva was the Kaḷachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahâ-maṇḍalêśvara is next named but the name is lost. The inscription records the heroic fight and death of Kâḷeya, son of Sômaṇṇa of the village Belâgi on the date specified.

81.

At the village Kummûr, in the same Hobali of Kuppagaḍḍe, on a stone set up near the Kâlîêśvara temple to the north.

Size 3'—3" X 2'—3".

Kannaḍa language and characters.

1. svasti śrīmatu Kaḷachuriya-kuḷa-kamaḷa-mârttâṇḍa bhuja-baḷa-chakra-vartti Rāya
2. Murāri Sôyidêvarasaru sukadali
3. svasti śrīmatu mēdinî Chittûra gaḍa kôṭeyallire
To-
4. garasiya vîra Sôvaṇadêvanu pâliya . . .
. Koḷagada Gaḍanû
5. rikki kondar â-yir-kkaḷada Dêvadaṇṇâ prâpta-
nâda || jîtēna labhyatê Lakshmîr mritênâpi surâṃ-
6. ganâ mangalaṃ ||

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kaḷachuri king Rāya Murāri Sôyidêva (1167-1176) and seems to record the death of a warrior named Dêvadaṇṇâyaka when Sôvaṇadêva of the village Togarasi attacked some fort which was in charge of the gaḍa of the village Chittûr. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chittûr is a village in Sorab Taluk and Togarasi is in Shikârpur Taluk.

At the village Kabbûr in the same Hobali, on a stone standing to the right of Basavanna temple.

Size 4'—6" X 1'—0".

Kannaḍa language and characters.

1. Raüdri-samva-
2. tsarada Jyêshṭha ba-
3. huḷa 2 lu śrîma-
4. tu Kabûru Kâla-
5. gaiḍana maga Boma-
6. gaiḍanu âtana kiri-
7. yabbe-komâra Bom-
8. gauḍana maga Kallappa-
9. na kûḍiridu
10. heṇḍira kulake. . gonda-
11. la-mâḍikonḍalli â-dâ-
12. yâdyakalpanu hâdiya
13. kâdukomḍalli â Bomm-
14. gauḍanu tamna madavalige
15. Êchigauḍi sahita svarga-
16. sthanâdanu î kalla

Note.

This records the death of Bommagaḍa, son of Kâlagauḍa of the village Kabbûr, while fighting with his kinsman Ka'lappa, son of Bommagaḍa, who, was the son of (the first) Bommagaḍa's aunt in defence of women. The wife of the above hero named Êchigauḍi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyêshṭha in the year Raudri. The Saka year is not given. The characters are of the 15th century.

At the same village, on a stone set up to the left of the Basavanna temple.

Size 4'—3" X 1'—0".

Kannaḍa language and characters.

1. Chitrabhânu-samva-
2. tsarada Mâgha ba 14
3. Maṅgaḷa-vâradalu Kam-

4. tanahalliya Bom
5.
6. svargastanâda â-
7. tana madavalige Simga-
8. ûra Bommanana maga-
9. lu Êchakkanu vîra [svar] gga prâpta . .

Note.

This is a viragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahalli and of his wife Êchakka, daughter of Bommana of Singavûr while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânu. But as no Śaka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahalli is a village in Sorab Taluk.

84.

At the village Bommanahalli in the same Hobali, on a stone set up in front of the village.

Size 3'—6" X 1'—0".

Kannada language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijanôjara-
3. vara Rupôja saggiyâ-
4. danu

Note.

This records the death of one Rupôja, son ? of Vijanôja, son (?) of Mallenâyaka-dêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejje in Sorab Taluk.

85.

At the village Ânevatti in Ânevatti Hobali, on a stone set up to the east of the Kaiṭabhêśvara temple.

Size 4'—6" X 2'—9".

Kannada language and characters.

1. subham astu
2. śrîmadu gurudêvêbhyo namah

3. śrīmatu śrī
4. Kuṇṇatūra Mannōjage mānya
5. hādi pōgi amṛitapaḍi-
6. ge naḍasuvāru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannōja of the village Kuṇṇatūr (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavaṇṇa temple.

Size 3'—6" X 2'—6".

Old Kannaḍa language and characters.

1. svasti Saka-nṛipa-kālātīta-saṃvatsara-satamgaḷ eṇṭunū-
2. ra ippatta aydaneya Rudhirō-tgāri yemba saṃbatśaram prava-
3. rttise tadāgata sudhāshṭameyūṃ Sanivāra-daṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirōdgāri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S' 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirōdgāri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jaḍe in the Hobali of Jaḍe, on the 1st stone set up near the Rāmēśvara temple in the ruined fort.

Kannaḍa language and characters.

1. namas tunga-śīras'-chumbi-chandra-chāmara-chāravē trailōkya-nagarā-rambha-mūla-
2. stambhāya Śambhavē || svasti śrī vijayābhyudaya Śalivāhana- śaka varuṣhaṃ-

3. gaḷu 1348 ne Vyaya-saṃvatsarada Āsvija su..Ādi-vāradalu svasti śrī-man-
mahāmaṇḍalika
4. Viraya nāḍan ā-
5. lutire Lakka-Gauḍa Lingaya Bommaya
6. hiriya Chōlanāyaka kâdi
7.

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakka-gauḍa, Lingaya, Bommaya and Chōlanāyaka. No king's name is mentioned. Mahāmaṇḍalika Viraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Āsviyuja in the Śaka year 1348 Vyaya. The lunar tithi is lost in the record. S' 1348 corresponds to A.D. 1426 which coincides with Parābhava and not Vyaya. The nearest Vyaya is S' 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3'—6" X 2'—0".

Kannada language and characters.

1. svasti śrī jayābhyudaya ka
2. Mārgasira ba pratipada śu
3. Jaḍeya gauḍana Kannabbe
4. Kapinaiya śilā-śūsanava hāki
5. mahā śrī śrī

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by *sati* of a woman named Kannabbe who was the wife of the gauḍa of the village Jaḍe. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The characters seem to be of 16th century A.D.

A copperplate inscription in the possession of Subharâyaśâstri of the village Hejje in the Hobali of Jado.

Size 9" X 8" : Two plates with a ring.

Kannada language and characters.

- I a.—1. namas tunga-śiraś-chumbi-chandra-châmara-chûravê 1 trai-
 2. lôkya-nagarâ-ranbha-mûlastam̐bhâya Śam̐bhavê 1
 3. svasti śrî jayâbhyudaya Śâlivâhana-śaka-varusha
 4. 1554 neya Prajôtpatti-samvatsarada Âśâda ba 3
 5. lu śrîmadd-Ēḍavamurîrî kôṭekôlâhala viśudha-vai-
 6. dikâdvaita-sidhâṁta-pratishṭâpaka Śiva-guru-bhakti-parâyana-
 7. râda Keḷadi Vemkaṭappa-nâyakara putrarâda Bhadra-
 8. ppa-nâyakara putrarâda Vîrabhadra-nâyakaru Kauśi-
 9. ka-gôtrada Âpastam̐ba-sûtrada Ējuśâkheya Aṁ-
 10. nigereya Toravaṇa-bhaṭṭara Ējuśâkheya Aṁ-
 11. ṭṭarige koṭṭa bhûdâna-tâṁra-śâsanada krama ventem̐dare
 12. Sorabada sîmo-voḷagaṇa Heddasaya agrahâradalli
 13. Sarasamakiya Puṭṭam̐nana svâsteyanu âtana nilo-
 14. ge uttârava koṭṭu agrahârake saluva maḷavariya
 15. mahâ-janam̐gaḷige uttâra-koṭṭu aramanoge kaṭṭisi
 16. koṇḍa svâste bagelu nimage Śivârpitavâgi koṭevâ-
 17. gi â tôṭa gadega saluva rêkhe tôṭadim̐dalū nimma
 18. him̐dina bharana 3 tem̐ginamara 1 ke saha rêkhe ga 7½ â-
 19. ru bharanadalli bharana 3 tenginamara 3 ke saha ga 6 u-
 20. bhayam̐ tôṭadim̐da ga 13½ hasuruvâṇige saha
 I b.—21. ga 1 ubhayam̐ ga 14½ gadeyim̐dalū Chalya-hoṇ-
 22. ḍadim̐dalū bîjavari kha 5 ke gaḍi bhatta kha 25 Bidrakuppe-
 23. yim̐dalū bîja kha 4 ke gaḍi kha 16 mûra mûgam̐du-
 24. gadim̐dalū bîja kha 3 ke gaḍi kha 15 Basavaṇana gadeyi-
 25. m̐da bîja kha 3 ke gaḍi kha 12 Chandana-kaiyim̐dalū
 26. bîja kha 2 ke kha 8 um̐bali hodarim̐da ? bîja kha 5 ke
 27. gaḍi kha 20 Attigadeyim̐da bîja kha 3 ke gaḍi kha 12
 28. Naḍahalliyim̐dalū kha 4 ke gaḍi kha 16 Kodanamâni
 29. hiribuda ? bîja kha 5 ke gaḍi kha 15 am̐tu gadeyim̐-
 30. da bîjavari kha 34 ke gaḍi bhatta kha 139 ke ga 1 ke kha 6 lu
 31. saluvudu ga 23 1½ ubhayam̐ ga 37½ 6 1½ mu-
 32. vattu êḷu varahanu âru-haṇada vadada tôṭa
 33. gadenu vom̐du manenu Śivârpitavâgi koṭṭevâgi

34. î bhûmigalige saluva sarva-svâmyavanu
 35. prâku-mariyâdeyalli âgumâḍikomḍu
 36. nimma samttâna-parampareyâgi âchamdrârka-
 37. sthâyigalâgi sarvamânyavâgi anubhavisî-
 38. komḍu bahiri yemḍu koṭṭa bhûdâna dha-
 39. rma-sâsana âditya-chamdrâv anilônalaś cha dyaur bhû-
 II a.—40. mir âpô hridayam Yamaś cha ahaś cha râtrîś cha
 41. ubhê cha samdhyê dharmaś cha jânâti narasya urattam
 42. dâna-pâlanayôr madhye dâna chhrâyô ' nupâla-
 43. nam | dânat svargam avâpnôti pâlanâd achyutam padam |
 44. sva-dattâ dvi-guṇam puṇyam para-dattânu-pâlanam para-
 45. dattâpahârêṇa sva-dattam niśphalam bhavêtu | sva-dattâm para-
 46. dattâm vâ yô harêta vasundharâm śasṭir-varśa-sahasrâ-
 47. ṇi viśṭâyâm jâyate krimih
 48. Śrî Venkaṭâdri

Note.

This copperplate sâsana is a grant by the Keladi king Vîrabhadranâyaka and is dated S' 1554 Prajôtpatti Âshâḍha ba 3 equivalent to 6th July, A. D. 1631 (if Prajôtpatti—S' 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravaṇa-bhaṭṭa of Anṇigere, belonging to Kauśika-gôtra and Âpastamba-sûtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭanna in the agrahâra village Heddase paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahâra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ haṇas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

90.

A copperplate grant recording the gift of the village Heddase by Prince Mârapa, younger brother of Vijayanagar king Harihara I in S' 1268, in the possession of Mallârappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10" X 7". 3 Plates.

Nâgari characters except 5 lines at the end. No seal: Ring only. Language

Sanskrit except while describing boundaries, when Kannaḍa words are also mixed with Sanskrit. The signature is in Kannaḍa characters and language :—

- Ia.—1. Gaṇeśāya namas tasmai sarva-mangala-kārinē | śidhyamti ya-
 2. t-prasādēna jagatām iṣṭa-siddhayaḥ ⁽¹⁾ karnē yasya chakāsti kuṇḍa-
 3. la-padē nyastāhi-rāja-sthitam maddhyē dyōtita-Hēmaśailam abhitah
 4. śyāmam mahīmaṇḍalam | amtar-bhāsura-karṇikam kuvalayam rāgād ivō-
 ttamsitam
 5. kalyāṇāya charā-charaika-vibhavē tasmai namaḥ Sambhavē | ⁽²⁾ jayaty urvī-
 sa-
 6. rvā kapaṭa-ghatita-Krōḍa-vapushō Harēr daṁṣṭrā-kōṭau sapadi kalitā.
 7. vāri-nilayāt | samīpān Nilādrēr udayam ayataḥ Sītamaḥasab
 8. kalāgrē saṁsaktā jalada-pāṭalivāmbu-jaṭilā | ⁽³⁾ rājānō Rajanī-
 9. śa-vaṁśa-tilakāḥ Sūryānvayōttamsakāḥ puṇya-ślōka-Purūrava-smṛiti-ka-
 10. thā-saṁvādi-Manvādayaḥ | trailōkyābhaya-dāna-durdama-bhuja-stambhāḥ
 kramā
 11. d ā-Kṛita-Trētā-Dvāpara-pāram āpta-vibhavāḥ prithvīm abhumjann imām ⁽⁴⁾
 kālē Ka-
 12. lau kalushatām upayāti lōkē dharmō nirīkshya nija-saṁcharaṇāksha-
 13. matvaṁ | srasṭuḥ samasta-jagatām upakarttur ētya pārśvaṁ vyajijñapa-
 14. d asau kṛipaṇam kṛipālōḥ | ⁽⁵⁾ pādēnaikēna lōkē katham iva Kalinā.
 klēśi-
 15. taḥ saṁcharēyaṁ kiṁchin nātha prasīda praṇata-jana-vipad-bhāra-nistāra-
 bam-
 16. dhō | ittham dharmēna Dhātā suchiram anunayaiḥ prārthitah prīta-chētāḥ
 cha-
 17. krē' syāmbanārtham mahatī nṛipa-kulē Saṁgamākhyam mahīsam | ⁽⁶⁾
 dha-
 18. mālambasya tasya prakatita-yāśasaḥ Saṁgama-kshōṇibharttuḥ putrāḥ
 19. Kāmāmbikāyām ajanishata chatur-dikpati-prāpta-satvāḥ ēvam tē nāma-
 20. dhēyair Harihara-nṛipatiḥ Saṁgama-Kshōṇipālō vīra-śrī Bukka-Bhūpaḥ
 saka-
 21. la-guṇanidhir Mārapah puṇya-śilāḥ | ⁽⁷⁾ Harēr bāhu-stambhā iva bhuvana-
 rakshā-
 22. praṇayinō dvishat-saṁharttārah surapati-gaīasyēva daśanāḥ | jagat-sra-
 23. sṭuḥ vēdā iva sakala-dharmā-rtha-nilayāḥ kuṁārās chatvārō babhur ati-ta-
 24. rām Saṁgama-vibhōḥ | ⁽⁸⁾ yēshām gōtrādhidaivam sakala-sura-guruḥ śrī-
 Virūpa-
 25. ksha-dēvah puṇyā sâ Tungabhadra sarid amara-dhunī-saṁmitōdyānaku-

(1) Anuṣṭup metre.

(2) Śārdūlavikṛīṭita metre.

(3) Śikharinī metre.

(4) Śārdūlavikṛīṭita metre.

(5) Vasantatilakā metre.

(6) Sragdharā metre.

(7) Sragdharā metre.

(8) Śikharinī metre.

26. lyâ l śrunga- [ch] chihâyâ-vitânô viharana-śikharî Hêmakûtâchalôpi . . .
 27. krîḍâ-vâpî cha Pampâsara iti mahatî sampad êshâ vibhâtî l (9) Vâli-vikra-
 28. ma-kathaika-sâkshiṇî Hastinêti nagarî garîyasî l pâlitâ Hari-
 29. harêṇa bhûbhujâ bhrâtrîbhir vigata-matsaraih samam l (10) châpa-kôṭi-vi-
 30. dhutâ-hita-bhûbhṛin-mamḍalah Prithur iva prathitaujâh mēdinî-valaya-

II. a.

31. m âmbudhi-vêlam sânujô Hariharah praśāsâsa l (11) tach-chhâsanân Mâra-
 32. pa-bhûmipâlah samprâpya râjyam diśi paśchimâyâm l Gômantâ-sailê
 33. vara-Chandraguptau sthitvâ sukham samyag apâlayat prajâh l (12) yasya
 pratâpa-
 34. tapanê tapati prakâmam na kshtra-mamḍalam abhûd uditam dharâyâm
 âsît kalâ-
 35. nidhir udagra-tara-prakâśas chitram vikâsam abhajat kumudâkaraś cha l (13)
 yad-yaśah-
 36. -pûra-karpûrâ-môdinî mēdinî divam l Mamḍâra-surabhi-vyâptâm sparddhatê
 va-
 37. rddhitaujasâ l (14) mûvaru-râyara-gamḍah pûrvâpara-dakṣiṇârṇavâdhîśah
 bhâshege-ta-
 38. ppuva-râyara-gamḍas' chamḍâri-râya-mânaharah l (15) dvishad-arirâya-
 vēśyâ-bhujamga-
 39. kô Hindurâya-suratâlah l mahad-ari-râya-vibhâḍô birudair iti Mârapah pra-
 40. thitah l (16) yasmin mahim śâsati vîra-Mârapê dharmô vyavardhishta
 viśishṭa-varttanaih
 41. itir nyavarttishṭa suvriṣṭir udyayau kshêmam prajânâm ajanishṭa viṣṭapê
 l (17) mrigayâ-
 42. m êtya sa râjâ prêkshya tatâkam cha Heddasî-kshêtram l Varadâ-nadim
 a-dûrê matim a-
 43. karôd agrahâra-nirmânê l (18) tat kṛitvâ hṛidi Gômantâ-durgam durgâdhi-
 daivatam sam-
 44. prâpya Mârapah śrîmân jayâya dvishatâm yayau l (19) kurvan dig-vijayam
 kadâchi-
 45. datula-stambêrama-prôchchalad-vâha-vyûha-bhaṭavâlî-pihita-bhû-chakraḥ sa
 46. śakrôpamah l Kâdamba-kshitipam vijitya' samarê Gôkarna-nâtham Sivam
 drashtum
 47. viṣṭapa-mûla-kâraṇam athâyâsîd anâyâsatah l (20) snâtvâ parvaṇi sâgarâm-
 48. bhasi pitîṇ samtarpya viprân api kshônî-gô-mahishî-hiraṇya-nichayaih
 bhûri-pra-

(9) Sragdharâ metre.

(10) Rathôddhatâ metre.

(11) Svâgatâ metre.

(12) Indravajrâ metre.

(13) Vasantatilakâ metre.

(14) Anushṭup metre.

(15) & (16) Âryâ metre.

(17) Indravamśâ metre.

(18) Âryâ metre.

(19) Anushṭup metre.

(20) Śârdûlavikrîḍita metre.

49. dô Mârapah | tatrânarecheha Mahâbalaṃ hima-jalaih karpûra-kastûrikâ-
śrikhaṃ-
50. dâgaru-kumkumair aviralaih svarṇa-prasûnair api | ⁽²¹⁾ sahasrê cha śata-
dvamdvê sha-
51. shtyâm ashtâsu cha kramât | śaka-varshê' shv atîtêshu varttamâne Vyayâb-
dake | ⁽²²⁾ Mâghê da-
52. rsê' rkavârê Satabhisha'i ravau Kumbhagê Siddha-yôgê Nâgê sûryôparâgê
53. nirupama-sukṛiti saṃnidhau tasya Saṃbhôh | viprêbhyaś châśritêbhyô
nikhi-
54. la-nigama-vidbhyô' ndhra-dêśâgatêbhyah prâdâd dhârâ-samêtâṃ prathamâ-
pari-
55. gatâṃ Heddas'm Mamgarâjah | ⁽²³⁾ sva-pitur nâmnâ Saṃgamapuram iti
kṛitvâ vya-
56. pêta-dôsham apa-bâdham | nidhi-nikshêpa-jâlôpala-mukhyair uchitais cha
mânanaih
57. sahitam | ⁽²⁴⁾ nirvartya râja-purushair anamguli-prêkshanîyam ati-
saṃrakshyam śulkâm-
58. ka-ṭamka-yuktaṃ sarva-namasyam sa viprasâch chakre | ⁽²⁵⁾ tê viprâ
yathâ | shaṭ-karma-pra-
59. varâh shaḍ-amga-nîsitâh shaṭ-tarka-vaijñânîkâh shaḍ-jâdi-svara-bhâvu-
kâś cha
60. Shaḍabhiñ-Ârhanmatôtsêdhakâh | shaḍ-bhâshâ-chaturâh sha [ḍ-a]-dhva-ni-
ratâh

II. b.

61. shaḍ-vairi-vargâpahâh shaḍ-varṇânuparâh shaḍûrmi-rahita-svâtmâvabôdhô-
dyamâh ⁽²⁶⁾
62. âkhyâna-smṛiti-kâvya-nâṭaka-kathâlamkāra-pâraṃgatâ nîtijñâ
63. nikhilâgama-sthiti-vidah satya-vratâ dhârmikâh | âpannârttiharâh
64. kṛipâ-paravaśâ lôkôpakâra-kriyâ prâdurbhûta-guṇâś cha Saṃgamapurê
65. mânyâ vadânyâ dvijâh | ⁽²⁷⁾ têshâm gôtra-nâmanî vṛitti-kalpanâ cha | Bhâra-
66. dvâja-gôtra Mallibhaṭṭânâm vṛitti-dvayam Âtrêyagôtra ChânâyaPeddi-
67. nâm vṛitti-dvayam | Kaumḍinya-gôtra Kṛishṇabhaṭṭa Dêvarubhaṭṭayôr
vṛitti-
68. dvayam | Kaumḍinya-gôtra Bhadrâbhaṭṭa Kâśyapa-gôtra Vaiyâkaraṇa
69. Peddibhaṭṭayôr vṛitti-dvayam | Kâśyapa-gôtra Jyautishika Peddibhaṭṭa
70. Bhâradvâ'a-gôtra Appâyabhaṭṭayôr vṛitti-dvayam | Bhâradvâ'a-gô-
71. tra Mamchibhaṭṭa Kâśyapa-gôtra Jârâyyabhaṭṭayôr vṛitti-dvayam | Śrîva-
72. tsa-gôtra Simgayabhaṭṭa Peddibhaṭṭayôr vṛitti-dvayam | Kausîka-gôtra
73. Nâgâya Ôjha Kṛishṇabhaṭṭayôr vṛitti-dvayam | Kausîka-gôtra Laklkhâ—

(21) Śârdûlavikṛîṭita metre.

(25) Âryâ metre.

(22) Anushṭup metre.

(26) Śârdûlavikṛîṭita metre.

(23) Sragdharâ metre.

(27) Śârdûlavikṛîṭita metre.

(24) Âryâ metre.

74. yabhaṭṭa Tripurāribhaṭṭayōṛ vṛitti-dvayaṃ l Bhāradvāja-gōtra Singa-
 75. ya Ōjha Gārgya-gōtra Maṃchi Ōjhayōṛ vṛitti-dvayaṃ l Harita-gōtra Pō-
 76. chanabhaṭṭa Appāyabhaṭṭayōṛ vṛitti-dvayaṃ l Kāśya[pa]-gōtra Bhāgavata
 Va-
 77. sishṭha-gōtra Kēśavabhaṭṭayōṛ vṛitti-dvayaṃ l Kāśyapa-gōtra Peddibhaṭṭa
 78. Appāya Bhaṭṭayōṛ vṛitti-dvayaṃ l Kauśika-gōtra Pōtāya Ōjha Śālā-
 79. vata-gōtra Singā Ōjhayōṛ vṛitti-dvayaṃ l Vasishṭha-gōtra Bhāṭṭa Gautama-
 80. gōtra Appāyabhaṭṭayōṛ vṛitti-dvayaṃ l tair-dvijair dattā Śrīvatsa-gōtra
 81. Kōṭināthasya khaṃ 12^a vṛittih l ēvaṃ niśchitya tatraiva diśō jivā'-
 82. tha sa kramāt Chaṇdragupti-puraṃ prāpya sukham āsta mahā-yaśāḥ l (28)
 83. dharmēna tasya paripālayituh prajānām prājyādhirājya-gahanām-
 84. budhi-karṇadhārah l prajñābalēna Gurum apy ati-saṃdadhānō maṃtrī ma-
 85. hān ajani Mādhava-nāmadhēyaḥ l (29) Kriyāśakti-guruḥ sākshāt tējas
 Trai-
 86. yambakam paraṃ l sa yasyāchāryatām prāpto Bhārgavasyēva Saṃkaraḥ l (30)
 trayīm
 87. samālōchya purāṇa-saṃhitā hitāya lōkasya hi yēna maṃtrinā pra-
 88. sādita-Tryambaka-sāsanāt kṛitaḥ samasta-Śaivāgama-sāra-saṃgrahaḥ l (31)
 Kā-
 89. vēri-vāripūrē vilasati rachitaḥ kīrtti-kētuh sa sētur dharma-stambhō Ma-
 90. tamge' chala-śikhara-tatē Sambhu-dhāmā' ti-sīma' klīptō Hēmādri-danai-

III. a.

91. r vasatishu vidushām Hēmaśailō viśālō yēnēttam yāvad urvī su-
 92. kritam upachitam śrīmatā Mādhavēna l (32) tasya dharma-ra-
 93. thikasya sārathiḥ sāradhikkṛita-vipakasha- vikramaḥ Vikra-
 94. mārkaṇḍa achimtya-sāhasaḥ sāhasō'sti vara-Bollu-valla-
 95. bhaḥ (33) l akārayan Mādhava-maṃtri-sāsanāt sa Bollurājō dvi-
 96. ja-dharma-sāsanam l sva-dēsa-mukhya-prabhubhir mahājanaiḥ sad-agra-
 97. hāra-dvitayasya pūṅgavaiḥ (34) l tē cha tat-kāla-varṭtamānā mahā-kulī-
 98. nāḥ satya-pratiñā dṛidha-vratā vipanna-saranyāḥ prati-bhaṭa-girivara-va-
 99. jra-damḍā duḥsaha-pratāpa-Mārttāṃḍā guṇa-gaṇa-maṇi-nikara-karam-
 100. ḍāḥ karuṇābhiniṣṭha-mānasā nichitā-gaṇya-puṇyodayā nyāyā-nyāya-
 101. vivēka-viśārādāḥ sakala-kalābhijñāḥ pārāvārā ivā' nu- llaṃghita-
 101. maryādā Mēru-kūtā' iva sarva-lōka-madhyasthāḥ kulāchalā ivāti-
 103. sthirā Diggajā' ivā' sakṛit-pravṛitta-dānā dharanī-vibhāgā iva sa-
 104. rvaṃ-sahā Malaya-mahīruḥ ivā-namḍita-sakala-janāḥ Kalpa-

(a) Figures in Kannada.

(28) Anuṣṭup metre.

(29) Vasantatilakā metre.

(30) Anuṣṭup metre.

(31) Vamśastha metre.

(32) Sragdharā metre.

(33) Rathōddhatā metre.

(34) Vamśastha metre.

105. pādapā iva prathitaudārya-guṇā nayōpayā ivā'nēka-rāja-
 106. kārya-sādhana-kshamāḥ kshamāśrayā apy akshamāśrayā māna-dhanā
 107. apy amāna-dhanā yaśōbhīrūpā apy ayaśōbhi-rūpāḥ samumna-
 108. ta-vaṃśa-sambhūtā apy āmtara-gramthi-rahitāḥ Purnnāgā apy aśō-
 109. kāḥ Kumtaladēśa-maṃdanāyamāna-Banavasī-dvādaśa-sahasra-
 110. samkhyādhīrājya-pradhāna-rājadhānī Chamdraguptyapara-nāma-
 111. dhēya-Gōmanta-parvatā-shṭādaśa-kharvaṭa-madhya-dēśa-vilasat E-
 112. denāda mahāgrahārāgra-ganya samudyad Elese Kuppagaḍe-grāma-
 113. nī-Vīrapa-Bommarasa-mukhya-mahājanāḥ Surabhi Tavanadhi Kesa-
 114. lūra parivṛḍha Tamмагаumḍa Bomмагаumḍa Mēchagaumḍa mukhya-
 mahāprabhava-
 115. ś cha sarva ēva sambhūya purā Mārāpa-bhūpatinā dattām api Heddasīm ā-
 116. chamdrārkaṃ sva-pālana-siddhayē dhārā-pūrvakaṃ sarva-namasyaṃ datta-
 vaṃtaḥ | ta-
 117. sya sīmā yathā | Isāna-diśi Heddase Gumjanūra Elase trisaṃdhi am-
 118. malike pūrvabhāgarōpita lōhapāshāṇa tataḥ samyag dakṣiṇāvalō-
 119. kanē Heddase Elase dvisaṃdhi Javaligola tataḥ samyag dakṣiṇā-
 120. valōkanē Heddase Elase dvisaṃdhi Vādada-bayala uttara-bhāgada
 121. Guḍusugallarre tataḥ samyag-dakṣiṇāva-lōkanē Heddase Elase

III. b.

122. Bandage tri-saṃdhi-sravaḥ saṃcharī-srōtaḥ prāpya | tataḥ samyak pa-
 123. śchimāvalōkane Heddase Bandage dvisaṃdhi saṃnamāniya
 124. mēlaṇa doḍḍēri tataḥ kim-chit paśchimāvalōkane Hedda-
 125. śe Bandage Kaḍasūra tri-saṃdhi jala-patana pāshāṇa tataḥ sa-
 126. myag uttrāvalōkane Heddase Kaḍasūra dvisaṃdhi Kōḍala-mā-
 127. ne mē ana kola tataḥ samyag uttarā-valōkanē Heddase Kaḍa-
 128. sūra dvisaṃdhi śvā-vidguhā va'mīka tataḥ kimchit paśchimāva-
 129. lōkanē Heddase Kaḍasūra dvisaṃdhi Āne-kolana dakṣiṇa-
 130. bhāgada ārōpita pāshāṇa tataḥ samyak-paśchimāvalōkanē He-
 131. ddaśe Kaḍasura dvisaṃdhi Kārugana Habbe tatō nairruti-bhā-
 132. ga mārābhya vāyavya-kōṇa-srōtaḥ- saṃgama-paryantaṃ Varadā-na-
 133. dī tataḥ samyak pūrvāvalōkane Heddase Amkuravalliya dvi-
 134. saṃdhi Śiṃgaṭegere tataḥ pūrvāvalōkane Heddaśe Amkurava-
 135. lliya dvisaṃdhi-tala-katṭina Homneyahuttu tataḥ
 kimchid uttarā-
 136. valōkanē Heddase Amkuravalli Gumjanūra trisaṃdhi diva-
 137. goḍageya ammalike-mēlaṇa guḍḍe valmīka tataḥ samya-
 138. k pūrvāvalōkanē Heddase Gumjanūra dvisaṃdhi śrīparṇṇī-
 139. taru valmīka tataḥ samyak pūrvāvalōkanē Heddase Gum-
 140. janūra dvisaṃdhi galagina hakkalu || dāna-pālanayō-

141. r madhyê dâna chehhrêyônupâlam | dânat svargam avâpnôti pâ-
 142. lanâd achyutam padam (35) | sva-dattâ [d] dviguṇam puṇyam para-dat-
 tânupâlanam
 143. para-dattâpahârêṇa sva-dattam nish-phalam bhavêt (36) | sva-dattâm pa-
 144. radattâm vâ yô harêta vasumdharam | shashti-varsha-sahasrâṇi viṣṭâ-
 145. yâm jâyate krimiḥ | (37)
 146. Eḍanâḍa oppa
 147. Śrî Madukanâtha } in Kannaḍa characters.

I. b.

148. Kâśyapa-gôtrada Jâtavêdi-bhaṭṭara makkalu Peddamṇa } in Nâgari
 Nâgaṇṇagaliḡe vṛi. } characters.
 149. tti ೨ (2)
 150. śrî Vira Mârappa-oḍe-
 151. yara oppa ll } in Kannaḍa characters.
 152. śrî Virûpâksha. }

Translation.

Lines 1—2.

Obeisance to Gaṇêśa, bestower of all prosperity, by whose favour the things desired by the world are granted.

Lines 2—5.

Salutation to the auspicious Śambhu, the lord of all objects mobile and immobile, whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated the earth which has the bright Golden Mountain (Mêru) in its centre and is black all around and resembles a *kuvalaya* (blue lotus) flower with a bright pericarp, worn for pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk of Viṣṇu craftily assuming the form of a boar and which is full of water, (looking) as if it were a cluster of clouds attached to the digit of the moon rising from the vicinity of Nîlâdri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born) and reminded one of the famous Purûrava by their deeds and were equal to Manu (in conduct) and whose invincible pillar-like arms protected the three worlds and who possessed great wealth enjoyed this earth in Kṛita, Trêtâ and Dvâpara ages successively.

(35) to (37) Anuṣṭup metre. The name of Virûpâksha is first written and then obliterated after -oppa in line 150.

Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—"How can I move about on one leg troubled by Kali? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorrows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kāmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârâpa. Delighters in protecting the universe like the arms of Vishnu, slayers of enemies like the tusks of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadrâ resembling the Ganges, their pleasure hill the Hêmakûṭa mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Prithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârâpa acquired a kingdom in the west, and residing on the hill Gômantaśaila in the excellent (city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no *kshatriyas* appeared on earth), the moon became very bright, (the arts prospered) and the blue lilies expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârâpa known. While the brave Mârâpa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.

Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddasi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gômantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Śiva in the form of Gôkarnanâtha, the origin of the universe. There Mârapa bathed in the sea during *parva* period and offering libations to *pîtris* and pleasing Brahmins by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, *agara* and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Śatabhishak, with the sun in the sign Aquarius, during Siddhayôga and Nâgakarana, on the occasion of solar eclipse, the highly virtuous king Mangarâjâ (a mistake for Mârarâja ?) granted with pouring of water, in the presence of the God Śiva, the village Heddase, intended previously by him to Brahmins who were his dependants and who were versed in all the Vedas and who had come from Andhradêśa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (*Sulka*), use of an official seal (*anka*) and the authority to have a private mint (*tanka*) [Cp. E. C. XII Sira 95] to be protected by king's officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmins. The Brahmins (who received the gift) were :—proficient in six duties ¹ well versed in six angas ² and possessed of the knowledge of six kinds of logic, ³ knowers of the different *svaras* like *shadja*, ⁴ demolishers of Bauddha and Jain religions, proficient in six languages, ⁵ walking in six righteous

(¹) Six *karmas* or duties of Brahmins are, *yajana* (performance of sacrifices), *yâjana* (officiating at sacrifices as a priest), *adhyayana* (study of Vedas), *adhyâpana* (teaching of Vedas), *dâna* (making gifts), *pratigraha* (receiving gifts.)

(²) Six angas of Vedas are : *śikshâ* (phonetics), *vyākaraṇa* (grammar), *chandas* (prosody), *nirukta* (etymology), *jyôtiṣa* (astronomy), *kalpa* (ritual).

(³) Six *tarkas* (systems of Philosophy) are :—*Sâṅkhya*, *Yôga*, *Nyâya*, *Vaiśeṣika*, *Mīmāṃsa*, and *Vêdânta*.

(⁴) The *svaras* (tunes) are :—*nishâda*, *rishabha*, *gândhâra*, *shadja*, *madhyama*, *daivata*, *Panchama*.

(⁵) Six *bhâṣhâs* (languages) are :—Probably Sanskrit, Kannaḍa, Telugu, Tamil, Malayâla, Âṛeya (Maharatti) ; or Sanskrit with 5 kinds of Prakrit : Śauraseni, Prâchiya, Avanti, Mâgadhi, Mahârâṣṭra.

paths, ⁶ destroyers of six enemies, ⁷ devoted to the six syllabled name of Śiva (Ōm namaś Śivāya) and to the study of the knowledge of soul free from six defects, ⁸ deeply versed in history, smritis, kāvya, drama, folklore, and poetics, proficient in morals, knowers of all āgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gôtras and names of these (Brahmans) and distribution of vrittis to them.—2 vrittis to Mallibhaṭṭa of Bhâradvâjagôtra, 2 vrittis to Chânâyapeddi of Âtrêyagôtra; 2 vrittis to Krishnabhaṭṭa and Dêvarubhaṭṭa of Kaundinyagôtra; 2 vrittis to Bhadrâbhaṭṭa of Kaundinyagôtra and the grammarian Peddibhaṭṭa of Kâśyapagôtra; 2 vrittis to Astrologer Peddibhaṭṭa of Kâśyapagôtra and Appâyabhaṭṭa of Bhâradvâjagôtra; 2 vrittis to Manchibhaṭṭa of Bhâradvâjagôtra and Jârâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Singayabhaṭṭa and Peddibhaṭṭa of Śrīvatsagôtra; 2 vrittis to Nâgâya Ōjha and Krishnâbhaṭṭa; 2 vrittis to Lakkhâyabhaṭṭa and Tripurâribhaṭṭa of Kauśikagôtra; 2 vrittis to Singaya Ōjha of Bhâradvâjagôtra and Manchi-Ōjha of Gârgyagôtra; 2 vrittis to Pôchanabhaṭṭa and Appâyabhaṭṭa of Haritagôtra; 2 vrittis to Kêśavabhaṭṭas of Kâśyapagôtra and Bhâgavata Vasishṭhagôtra; 2 vrittis to Peddibhaṭṭa and Appâyabhaṭṭa of Kâśyapagôtra; 2 vrittis to Pôtâya Ōjha of Kauśikagôtra and Singâôjha of Śâlâvatagôtra; 2 vrittis to Appâyabhaṭṭa of Vasishṭhagôtra and Bhâṭṭagautama-gôtra; a vritti of 12 khaṇḍugas given away by the above Brahmans to Kôṭinâtha of Śrīvatsagôtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mâdhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Brihaspati by the power of his wisdom. The teacher Kriyâśakti, who was verily the *têjas* of Śiva personified was the spiritual guide (*âchârya*) to Mâdhava like god Śankara to Bhârgava. By that minister (Mâdhava) was composed after a careful study of the Vêdas and Purâṇas and Samhitâs a work consisting of the essence of the Śaiva āgamas for the good of the

(⁶) Six *adhvas* (paths):—*varṇâdhva*, (the path of letters), *Padâdhva* (path of words), *Mantrâdhva* (path of mantras), *Tattvâdhva* (path of true knowledge), *Bhuvanâdhva* (path of the wordly conduct), *Samskârâdhva* (path of samskâras.)

(⁷) Six *vairis* (enemies).—*kâma* (passion), *krôdha* (anger), *lôbha* (greed), *môha* (infatuation), *mada* (pride), *mâtsarya* (envy).

(⁸) Six *ârnis* (infirmities).—*śôka* (grief), *môha* (infatuation), *jarâ* (old age), *mṛityu* (death), *kshud* (hunger), *pipâsâ* (thirst).

world, as directed by god Śiva whom he propitiated. The illustrious Mādhava has gained merit extending over the whole universe since the bridge built by him shines in the waters of the Kāvêri as a flag of his glory and the extensive temple of Śiva erected by him on the top of Matanga hill stands as a pillar of his righteousness and the great Golden mountain is set up in the houses of the learned men by the gifts made by him in accordance with the treatise of Hēmādri.

Lines 92—97.

Riding in the chariot of righteousness he had a brave charioteer named Bollu who scorned the prowess of his enemies by his valour, and possessed the incalculable heroism of Vikramārka. Under the orders of Mādhavamantri, Bollurāja got this charter of charity for Brahmans prepared (in consultation) with the principal chiefs of his province, and the *mahājanas* and the leading men of the two *agrahāras*. The *mahājanas* then present were :—

Lines 97—116.

Born of high family, ever honest in their engagements, firm in their vows, shelterers of those exposed to danger, thunder-bolts to the great mountains that are their opponents, suns in their dazzling effulgence, receptacles for the jewels that are good qualities, ever intent on humanity, possessors of incalculable virtues, wise discriminators between just and unjust acts, versed in all arts, never transgressing the bounds of honourable conduct like seas (which never encroach on their shores), arbitrators to all the world like the peaks of Mēru (which is situated in the middle of the universe), ¹ very firm like the great mountains, constantly engaged in gifts like the elephants in the cardinal points of the universe (from which ichor flows constantly) patient like the regions of the earth, pleasing all the people like the *sandal* trees, famous for their liberality like Kalpa trees, and proficient like diplomacy in accomplishing many political acts. Notwithstanding their being *kshamāśrayas* (resting places of forgiveness) they are *akshamāśrayas* (not *kshamāśrayas*; shelterers of the weak); though they are *mānadhanas* ² they are *amānadhanas* (not *mānadhanas*; possessors of immeasurable wealth); in spite of their being *yaśōbhīrūpas* (brilliant with fame) they are *ayaśōbhīrūpas* (not *yaśōbhīrūpa*; looking bright with good fortune); though they are born of high family (lofty bamboo) they are free from crookedness inside (joints); though they are *punnāgas* (a class of trees so named; eminent among men) they are *aśōkas* (a different class of trees so named; free from grief). The *mahājanas* of the two great *agrahāras* Elase and Kuppugaddē in Eḍenāḍ situated in the eighteen *kharvaṭas* of Gōmanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand, which is an ornament to the country named Kuntala, including the headmen Virapa, Bommarasa and others, and the *mahāprabhus* among whom were the heads of the villages Surabhi, Tavanidhi and Kesalūr named Tammagaunḍa, Bommagaunḍa and

¹ There is a pun here on the word *madhyastha*. Similar puns are found throughout this passage.

² *Māna-dhana* means one possessing the wealth of self-respect.

Mêchagaunḍa,—all these having assembled gave away (re-granted) the village Heddasi in order that it might come under their guardianship though it had been previously granted by king Mārāpa, with pouring of water, to be respected by all and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows :—In the north-east direction is a tamarind tree at the place where the villages Heddase, Gunjanūr and Elase meet ; and metallic rods and stones set up to the east ; looking well to the south of this (are seen) two twin ponds at the meeting place of Heddase and Elase ; still further to the south is a rock known as Guḍusugal to the north of the open space Vādadaḥayal (?) at the meeting of the villages Heddase and Elase ; further south is seen the Sanchari stream, flowing where the villages Heddase, Elase and Bandage meet ; to the west is seen a big bund above a field ? named saṇṇamāni where the villages Heddase and Bandage meet ; looking still further west are a living rock and a water-fall at the junction of the villages Heddase, Bandage and Kaḍasūr ; to the north of this is a pond beyond Kōḍalamāne at the junction of Heddase and Kaḍasūr ; further north is the Porcupine cave at the meeting place of Heddase and Kaḍasūr and an anthill ; to the west is a stone set up to the south of the Elephant pond at the junction of Heddase and Kaḍasūr. Further west is seen the hillock (?) Kāruganahabbe at the junction of Heddase and Kaḍasur ; to the south-west of this runs the Varadā river up to its confluence with a stream from north-west. Looking eastwards we see Singaṭagere at the junction of Heddase and Ankuravalli ; further east, an anthill named Honnoyahutta at the junction of the villages Heddase and Ankuravalli ; a little to the north is a tamarind tree given away for service of lamps at a place where the villages Heddase, Ankuravalli and Gunjanūr meet, and a heap of stones ; to the east of this can be seen the Śrīparṇi (silk-cotton) tree and an anthill at the junction of the villages Heddase and Gunjanūr. Looking further eastwards is the dry land with a growth of pen-reed (galagu) at the junction of the villages Heddase and Gunjanūr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift ; by making a gift one attains Svarga and by protecting it one attains a region from which there is no fall. Maintaining another's gift is twice as meritorious as making a gift oneself ; by confiscating what another has given, the gift made by oneself is rendered fruitless. He who takes away land given by himself or others is born as a worm in ordure for sixty-thousand years.

Lines 146—147.

The Signature of Eḍenāḍ : Śrī Madukanātha.

Lines 148—152.

Two vrittis to Peddaṇa and Nāgaṇa, sons of Jātavêḍibhaṭṭa of Kâśyapagôtra. Signature of Śrī Vīra Mārāpa Oḍeyar. Śrī Virûpāksha.

(1) For an interesting explanation of this word *guḍḍe*, see J. B. Br. A. S. X P. 211.

Note.

This copper plate record is similar to the Kātavalli copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallāraiya of the village Hejje and was kindly procured by the Amildar of Sorab and sent to this office. The paleography and the language are free from suspicion. The invocatory verses to Gaṇēśa, Sambhu and Varāha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mārāpa while in the other grant they are named Sankara, Bukka and Mārāpa. In both cases Muddappa's name is omitted and Kampa is named Sankara or Sangama. It is very difficult to account for this error in genealogy. Prince Mārāpa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gōmantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated a Kadamba king (name not given) and visited Gōkarṇa, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahābala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mārāpa is recorded to have granted a village called Heddase (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahāra to Brahmans who had come (at his request?) from Āndhradēśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kātavalli grant referred to before and the donees are Brahmans from Āndhradēśa in the other grant also. The village granted in the present record is named Heddase while the village bestowed in the other record is Kāntapura, a hamlet of Kamaṭhapura on the Varadā river. The details of dating are exactly alike in both records and correct according to Svamikannu Pillay's tables, the date of both the grants being S' 1268 Vyaya sam. Māgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Śatabhishak and the sun was in the sign Aquarius and the yōga and karaṇa were Siddhayōga and Nāgakaraṇa as stated in the grant.

Further, both the records state that Mādhava, the minister of Mārāpa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mādhava and with the approval of the chief officers and citizens of the agrahāras while in the Kātavalli copperplate grant Mādhava is stated to have issued the grant direct. Who is this Bollarasa? His

relationship to Mādhava is not given explicitly in the present grant beyond the statement that he was his subordinate (*sāhasa*). But in an inscription at Bālehonnur (E. C. VI Koppa 6) of 1369 A.D.. Boltarasa (mistake for Bollarasa) is stated to be the *kumāra* (son ?) of Mādarasa Oḍeyar (Mādhavamantri) and ruling over Makki ?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22' and longitude is E 75° 2'. The other villages referred to as its boundaries are Ankuravalli (now named Ankravalli) about 2 miles to the northwest of Hejje, Gunjanūr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kātavalli grant is named Kāntapuri and is the same as Kātavalli in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadā river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalūr, probably the same as Kyasanūr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The sētu across the Kāvêri referred to in ll. 88-9 may probably be the same as Mādhavamantri dam near Talkād in T.-Narsipur Taluk and the Siva temple on the Matanga hill (l. 90) is evidently the temple of "Paraśurāma" near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst's Hampe Ruins, P. 118).

Mādhava referred to in the grant was a minister under prince Mārāpa and governed Chandragutti kingdom in Banavase subject to his control. After his patron's death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gôvâ. He was the disciple of Kriyâśakti, a Saiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mādhava was the author of a work containing the essence of Saiva āgama and purāṇas. Evidently the work referred to is no other than Tâtparyadîpikâ, a commentary on Sûtasamhitâ by Mādhava, disciple of Kâśîvilāsa Kriyâśakti. Unfortunately no details about the parentage or gôtra of Mādhava are given either in this grant or in the work Tâtparyadîpikâ. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobali, on a stone set up to the south of the Îśvara temple.

Size 3'—6" × 3'—6".

Kannada language and characters.

1. śrīmatu bhūjabalāchakravartti mahāsāvantādhipati Viradēva.
2. maga Māyidēva diyolu nāyakana me pāyi.

3. dêvara va Tammaya Kuvara Mâchaya . .
 mahâ pengala
 4. hôha paḍevala bo . .
 ja vîra ydida.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Mâchaya while rescuing their women from the attacks of some enemy during the administration of Mâyidêva, son of Vîra-dêva, entitled *bhujbalachakravarti* and *mahâsâmantâdhipati*. No date is given. The letters seem to be of the 13th century.

92.

At the village Hâluga'ale in the Hobali of Uḷavi, on a copperplate śâsana in the possession of Śivappagaḍa : 2 plates with ring :

Size 8'' × 8''.

Kannada language and characters.

I. a.

1. śubham astu namas tūṅga-śiraś-chūmbi-chāndra-chāmara-chāra-
2. vē trailōkya-nagarāraṁbha-mūla-stāmbhāya Śaṁbhave | sva-
3. sti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1589
4. neya Parābhava-samvatsarada Pāḷguṇa śu 3 lū śrīmatu
5. sajana-śudha-śivāchāra-saṁpāṇṇarāda Sōmappadêvarige śrī-
6. man mahâ-prabhu Bīḷigi-Śivappa-Nāyakaru koṭa dharma-sâ-
7. dhanada krama-veṁṭeṁdare nīvu kaṭisida maṭhada dharmakke
8. svāsteya mādikoḍabêkendu naṁma kūḍe hēḷidalli naṁ-
9. ma s'ime-voḷage Koṁḍali-grāmado'agaṇa Heggāraha'li-
10. staḷada ttoṭada-tāḷagadeya bhūmiya manegala rēkhe vi-
11. vara . . . Māha-bha'aniṁda saluva rēkhe ga 35 6 3½-ke
12. hiṁgaḍa prāku vapisida Koṁḍali Jiḍugaṇasivāpurada-
13. lli yiha gade bījavari kha 3 ke ga 2½ ubhayam ga 3 vuḷi-
14. du śudha tōṭada rēkhe ga 32 6 3½ Ttiṁmanabhaṭaniṁda
15. Dêvaṇabhaṭana pālu sahâ rēkhe ga 33½ 6 7¼ o Yīśvarabha-
16. ṭa Nārasiḥya-bhaṭaniṁda rēkhe ga 16½ 6 3½ o Gaṇaparasai-
17. na Raṅgaṇṇaninda tōṭada bharāṇa 6 ke rēkhe ga 3 Guṇavaṁte pā-
18. lu tōṭada rēkhe yīga gadeyāgi yiha sidhāya ga 5 6 2½ ke
19. saluva rēkhe ga 10½ o ke vivara Yīśvarabhaṭa Māha-

I. b.

20. balanimda saluva rēkhe ga 7 ke bījavari kha $3\frac{1}{2}$ o ke sidhāya pramā-
21. nu ga $3\frac{1}{2}$ sujāyitapālū (?) ga $3\frac{1}{2}$ ke sidhāya pramānu bija-
22. vari kha 2 ke ga $1\frac{1}{2}$ o $2\frac{1}{2}$ ubhayam ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ o
23. Divākara Śambhubhaṭana pālu vaḷagaṇa Śamkarana pālu tōṭada rēkhe yī-
24. ga gadeyāgiha sidhāya ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ ke vivara
25. Lakshumayanimda bīja kha 3 ke sidhāya pramānu salu ga 3 pā-
26. lu sâgina gade bījavari kha 2 ll ke sidhāya pramānu ga 2 o $2\frac{1}{2}$
27. ubhayam sidhāya ga 5 o $2\frac{1}{2}$ ke saluva prākurēkhe ga $10\frac{1}{2}$ o
28. amtu saluva rēkhe ga $106\frac{1}{2}$ $3\frac{3}{4}$.7 matam Komḍali Gaṇapa-
29. rasaina tōṭada bharana 8 ke ga 3 gade bījavari kha 6 vaḍahina
30. hâda kha 13 ubhayam kha 19 ke ga $9\frac{1}{2}$ ubhayam
31. ga $12\frac{1}{2}$ o Namdâla-Nāranabhaṭanimḍalu tōṭada bharana 6
32. ke ga $3\frac{1}{2}$ o $2\frac{1}{2}$ gade bījavari kha 2 o ke ga 1 o $2\frac{1}{2}$ o ubhayam
33. ga 5 homḍada gade bīja kha 3 o ke rēkhe ga $1\frac{1}{2}$ ke sâgu ga 1 o 2
34. Divākara Śambhubhaṭana pālu mārîhōda bījavari kha $4\frac{1}{2}$ muṃ-
35. ḍamāu kha 3 ubhayam bījavari kha $7\frac{1}{2}$ Chaudibhaṭa Su-
36. samkra-gaṇḍana kâre kha 1 emṭu (?) gade bīja kha 1 amtu kha $9\frac{1}{2}$
37. ke ga 4 o $2\frac{1}{4}$ maṭada pālu bharana 10 ke ga 6 Hanumam-
38. ta-dēvara pālu gade bījavari kha $21\frac{1}{4}$ ke ga 11 dēvara pālū 1

II. a.

39. bījavari kha $1\frac{1}{2}$ ke ga o 2 o 0 antu rēkhe saluvadu ga 32 ubha-
40. yam saluva rēkhe ga 13 o $3\frac{1}{2}$ 7 ke maṭada svâsti bage teru
41. bâhadu ga 6 Hanumamṭta-dēvarige ga 1 o o ubhayam ga 7 o 0
42. nuḷidu śudha ga 131 o $3\frac{3}{4}$ 2 nûra mûvatto [ndu] varahanu
43. mû-chaulu byâle teranû nimage Sîvârpitavâgi biṭu
44. koṭevâgi yî-bhûmi manegaḷige pûrva chatuh-sî-
45. mege hâkida liṅgamudre kallimda vaḷagâgi saluva
46. tōṭa tōṭa-sthala gade bedalu maki hakalu bîlu
47. tiṭu kânu kâḍârambha maṭha manedâna am-
48. goḍu amgaphala nîru dâri muṃtâda ashta-
49. bhôga tējasvâmyavula bhûmi-manegaḷa-
50. nu sasi-bali bâle neḍisi gaisi rûpa mâḍisi
51. mûli vakalugaḷa kaiya kâla-kâlam pratiya-
52. lu terasikomḍu bahiri prâku dēvasva uttâra mē-
53. le baradu Bâli-kopada Umâmahēśvara-dēva-
54. ra svâste ga 6 Komḍila Hanumanta-dēvara svâ-
55. ste ga $1\frac{1}{2}$ ubhayam ga $7\frac{1}{2}$ yêlûvare varaha-

II. b.

56. nû â-svâste vakalugaḷa śraya kâla kâlam pratiya-
57. lu â dēvatâ-sēvage naḍasibâhiri mēla-

58. da bhûmi-manegalanu nimma saṁtâna-pârampa-
59. reyâgi â-chaṁdrârka-sthâyigalagi âli anu-
60. bhavisi bahiri emdu koṭṭa dharma-sâdhana yi-
61. dakke sâkshigalu l âditya-chandrâv anilâ-
62. nalau cha dyaur bhûmir âpô hridayaṁ Ya-
63. maś cha l ahaś cha râtriś cha ubhê cha saṁdhyê dha-
64. rmaś cha jânâti naraśya vṛittam l sva-dattâ [d] dvigu-
65. nam puṁnyam para-dattânupâlanam l para-dattâpahâ-
66. rêṇa sva-dattam nishphalam bhavêtu l śrī Sadâśiva.

Note.

This is a copperplate śâsana of the reign of the chief of Bilgi named Sivappanâyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Heggarahalli-sthala belonging to the village Koṇḍali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahas to a Vîraśaiva priest named Sômappadêvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umâmahêśvara in Bâlikopa and of Hanumantadêvaru in Koṇḍile were to be let out on *Śraya* tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadâśiva.

The grant is dated the 3rd lunar day of the bright half of Phâlguna in S' 1589 Parâbhava. Taking Parâbhava which corresponds to S' 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Râmachandrâpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S' 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S' 1243 Raudri Mâgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.

93.

TUMKUR DISTRICT INSCRIPTIONS.

MADHUGIRI TALUK.

On a pillar in the maṇṭapa to the right of Kālikādēvi temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śrīmat-Kālikā-dē-
2. vi-Kamaṭhēśvara-dēva-
3. riki Vanaparti
4. Basavadi Liṅga-
5. mma-komāruḍu
6. Māduveya sē-
7. yimchina dharma-
8. prayōjanaṁ bā-
9. vi-maṇṭapaṁ Mā-
10. daviya Kalāmu
11. Vemgaṁma sēyiṁ-
12. chimdi garuḍagaṁ-
13. bhaṁ

Note.

This records the construction of a well and maṇṭapa in front of Kālikā Kamaṭhēśvara temple (at Madhugiri) by Māduveya, son of Basavadilingamma of the village Vanaparti. A *garuḍagamba* is also stated to have been set up by Kalāmu Vengamma of Mādavi.

94.

Sannad of Mysore king Kṛishnarāja Voḍeyar III in the possession of Jōḍidār Narasinhâchârya, Madhugiri town.

Kannada language and characters, except the seal above which is in Dēvanâgarī characters.

Śrī Châmarāja va-
ḍera tanuja Kṛishna-
rāja-vaḍayaru.

1. âmilâni śirastedârâni hâlayista-
2. kabâla makaddamâni mujâriyâni tâ-
3. lûke Maddagiri sarakâra dâkhala riyâ-
4. sata Maisûra bidânamda Maddagiri ka-
5. sabe beṭṭada himde suttâ aḍavi giḍâ
6. kaḍadu sāguvaḷi -mâḍuva bagye bhûmi-
7. yamnnu śraya-guttiggye appaṇe âda-
8. re â-prakârâ sarakârakke haṇâ saṃdâ-
9. ya mâḍuttâ taṃmma kâlakhêpaü mâ-
10. ñikomḍu yiratênemḍu Kupâchâ-
11. rriyu mâji Âmila Lakshmînarasaige hê-
12. liddarimḍâ Vibhava-saṃvatsarakke ai-
13. du haṇâ mckarara mâḍi Âṃgirasada va-
14. rigo varasha aidakke kaṃgu 5 ° o ai-
15. du vara nimta guttige nêmakâ- mâḍi paṭṭe
16. baradukoṭṭu yiddaddarimḍâ yi
17. Brâṃhaṇanu giḍâ kaḍisi bhûmi-sâ-
18. guvaḷimâḍi varuṣaṃ-pratiyaḷû
19. paṭṭe-mêrege sarakârakke salatakka haṇa-
20. vaṃnnu saṃdâyâ mâḍi koḍuttâ
21. baṃdu yîga sadari nimta guttige
22. aidu-varahada mêrege jôḍige a-
23. ppaṇe âdare â-mêrege sarakârakke ha-
24. naṃnnu saṃdâyâ mâḍikoḍuttâ taṃ-
25. ma jîvanavaṃnnu mâḍikomḍu yiratê-
26. ne yidu horatu yimnênu taṃma
27. jîvanakke mârgavillavemḍu Phauja-dâ-
28. ra Lingarâjaiyanavara saṃgaḍa hêliddâ-
29. gi avaru hajûru hajûralli śrutapaḍi-
30. śida kâraṇa kaṭṭu-mâḍisi yidhittu
31. yî Brâhmananu giḍâ-kaḍisi sāgu-
32. vaḷi mâḍida koppala bhûmiyaṃnnu kaṃ-
33. ṭirâyî gu 5 ° o aidu varaha jôḍi
34. mokarara mâḍisi yidhîtâgi Śîmukha-
35. saṃvatsaradârabhya grâmaṃnnu âchâ-
36. rri-jimme mâḍi koṭṭu varuṣaṃ-pratiya-
37. lû aidu varahada mêrege jôḍi-tega-
38. du-koḷuttâ biṭṭi muṃtâda upa-
39. dra yilladante sarâgavâgi naḍasuttâ
40. varuṣaṃ-pratiyaḷlû tâjâ sanadina u-

41. jûra mâḍade yî-sanadina nakala lokha-
42. lke baraśi asala sanada himḍakke koḍu-
43. vadu târikha 5 mâhe Me samna 1813
44. yisavi Vaiśākha śu 5 Śrîmukha-samvatsa-
45. ra khata Subbarâva munashi Hajûraha mo
46. kkâma Nanjanagûḍa sâlliyânâ kaṁ-
47. tirâyi aidu varahâ-
48. da prakârâ jôḍi tegeddu-kom-
49. ḍu grâ mavannu nirupâdi-
50. kavâgi naḍaśi-konḍu baruva-
51. dû ruju Śrî Kṛishṇa
52. Śrîmukha-samvatsara Āśvîja śu 15
53. mâhe Akatambara târiku 9 samna
54. 1813 yisavi dâkha daptara kaṁ-
55. naḍi Hiramṇyappa Divân Kachêri
56. Hajûru.

Note.

This sannad issued by Kṛishṇarâja Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Dêvanâgari characters on the top of the sannad. A Brahman named Kuppâchârya, an ancestor of the present Jôḍîdâr, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under *shrâya* tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarâjaiya, *fouzdâr*, that he was a poor man without any other landed property and that he might be permitted to possess the land permanently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as *Jôḍi* with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Āmil) of Maddagiri named Lakshmî-narasaiya.

The date of the sannad is given as Śrîmukha sam. Vaiś śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarâv and the king's signature Śrî Kṛishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannada *daftar* (register) of Hazur Dewan Kacheri on the 9th october 1813 (Śrîmukha sam. Āśvîjuja śu 15) by the official named Hiranyappa.

95.

On a pillar of Ranganâtha temple in the village Tungôṭi in the Hobali of Madhugiri.

Kannada language and characters.

1. svasti vijayâbhyudaya Sâ-
2. livâhana śaka varushaṅgaḷu samda-

3. 1474 neya Paridhâvi-samvatsarada
4. Kârtika sudha 8 lu Mummaḍi Chikapa-
5. gaḍarayanavarige puṁṇyavâ-
6. galeṁdu Bijvarada Kenchaya-nâ
7. yakaru sumkada âyava-
8. nu yî-dêvastâna Raṁganâthage
9. koṭṭu dhârâ-pûrvakaṁ mâ-
10. ḍida maṁgala mahâ-śrî-śrî

Note.

This records the grant of the income from tolls for the services in the temple of Ranganâtha, made by Kenchayanâyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagaḍaraya. Kenchayanâyaka seems to have been a subordinate of Mummaḍi Chikapagaḍa, chief of Bijavara, a village near Madhugiri (or Mad-dagiri), who ruled over parts of the present Maddagiri and Koratagere Taluks. The record is dated 8th lunar day of the bright half of Kârtika in the year Paridhâvi S' 1474 (October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganâtha temple is merely a pillar of stone and no image.

96.

On a rock to the west of the village Guṇḍalahalli, a hamlet of Siddâpura in the Hobali of Madhugiri.

Kannada language and characters of the 16th century.

1. Pingala-samvatsa-
2. rada Kârtikha śrîma-
3. ṁ mahânâḍa prabhu
4. Chikapa-gaḍaru
5. heṇḍiti Hiraṁma
6. mâḍida dhamma

Note.

This records an act of charity of Hiriyaṁma, wife of the illustrious Mahânâḍa-prabhu Chikapagaḍa. What the act of charity is is not stated. Chikapagaḍa is the name of several of the chiefs of Bijavara. As merely the name of the year Pingala and that of the month Kârtika are given in the grant, it is not possible to assign the inscription to any particular chief of the name. As the characters seem to be of 16th century, the date may be taken to be November, 1557.

Copperplate grant in the possession of Pūjāri Gōvinda in the village Gundlahalli, a hamlet of Siddāpura in the Hobali of Maddagiri.

Size 8½" X 15½". 1 plate.

Modern Kannada language and characters.

1. 1515 ne yisavige sariyāda Vijaya saṃ || Kārtika śudha 15 ya'lu Rushabē-
2. śvarana dēvastāna śili-śūsanada vivara Śidapuradalli yide Kuḍūti kōṭo-
kaṭṭa-
3. takka-bagyo yida nūrru mano-paiki Kambegaḍa Karegaḍa Rāyaṇṇa-
gaḍa Raṃgegaḍa
4. Gōvindaḍaḍa Tṭimṃogaḍa Kambada Raṃgegaḍa kōṭo-kaṭṭatakka
karchū
5. 1892 varaha Karegaḍa Kambegaḍa saha māḍi yidadu 1892 vara-
6. ha sala māḍidu Jirle Mallamṃma sâ'â tṭirisi Kūḍūtti dēvastā-
7. nada muṃdo maṇṇu kāmagaṛi 20 varahadadu kallu-kamagaṛri Yaṃgaṭa-
8. na Bōvi Rāmāna Bōvi Tṭimṃana Bōvi Tirujana Bōvigalige kallu-kā-
9. magaṛri karcha 20 varaha koṭṭu yidhāḷe bāvi-tiridali tanṭara bō-
10. vigalige vuḍugaro 10 ha koṭu yidhāḷe puṇya māḍisida karchu
11. 1 varaha saṃttarpaṇe māḍiśi yiruvadu 90 varaha koṭu idu samasta-ja-
12. nagalige dāna dharmā māḍi kaivāḍarrigo guruvugalige saha koṭṭa-
13. du 6 varaha Kambadaḍiḍa Gōpāla-Kriṭṭa yaraḍu dēvastāna marra bāvi kaḍi-
14. śi sōpānada myāḷe yaraḍu kambada pūrva-mukhanāgi Jirle Mallamṃma
15. kambadalli kaḍiśi mārgavāgi yārrādaru baṃḍa puṃṇyūṭmaru naṃṇa tale-
myā-
16. le vaṃḍu bagase nīrru ākabēkendu bēḍuttēne nanna vaṃśastāru yā-
17. rādaru maneyalli asuvu yaṃṃe yidarre naṃṇa talegū bāyigu beṃ-
18. ṇṇe yiṭu māḍuttāreṃḍu bēḍukoṃḍu yidēne
19. Śidāpurada Vaṃnogaḍa yajamāna Maritṃṃmaṃ nahalli Dāsē-gaḍa
20. yivaru yibbaru yajamānaru 100 mano aṇṇa-taṃṃamḍiru
21. yivara yibbara mātina prakāra Śidhāpura Kūḍūti vubhayatāpi-
22. gaḷu yaraḍu yise prakāra grāma-gaḍḍike anubhaviśikoṇḍu bu-
23. tana sēve Gōpā'a Krishṇasvāmi sēve Kambadaḍiyyana sēve Lakshmidēvara
24. sēve māḍi bāna vagaire yaraḍu yise prakāra dēvatā-sēvegaḷu naḍaśi-
25. koṇḍu 100 maneya sartina myāḷe yaraḍu yise prakāra varusha va-
26. rushe naḍaśikoṇḍu hōlullavaru yivara mātige prati hēḷade hō-
27. galullavaru 12 kaivāḍa bārā-banūti saha yiṭṭu koṇḍu dēvatā-
28. sēve vagaire naḍaśikoṇḍu hōgalullavaru Gōpā'a-Krishṇasvāmigē
29. Yaṃgaṭapurada Vaiyisṭṭamanē pūjārri Vaṃnogaḍana taṃṃanē

30. yiragârara pûjârri Guṇḍalahalli yajamananê Lakshmidêvara pû-
31. jârri Yire Vannegauḍana tammane aṇṇu vuvvina yaḍago yivarigê
32. guruvuḡaḷu Penagōḇḇe Bijavârada Tiramala-tâtachârê guruvuḡaḷu Van-
33. negauḍa Marri Timmanahalli Dâse-gauḍa guruvuḡaḷu yî 3 vara mâtige pra-
34. ti hêlāḇḇe 100 manoyavaru tappidare 12 kaivâḇḇava āgali tapidare Kâśiya-
35. lli mâḇḇida daivadrôha kuladrôha mâḇḇida hâḡe hōḡaluḡavaru
36. yaṇḇḇa barisida jairêkhe Śâlivâhana śâkha varushaṇḡaḷu
37. 1386 ne Târāṇa saṇvatsarada Āshâḇḇa śūḇḇa 5 Stiravâradallu

Note.

This record purports to give details regarding the stone inscription of the Rishabhêśvara temple (in the village of Siddâpura) in the year S'1515 Vijaya sam. Kâr. śu. 15 (October 2), A.D. 1593). But the story given here is quite different. See Ep. Carn. XII Maddegiri Taluk No. 21.

It informs us that the fort of Kuḇḇuti, a hamlet of Siddâpur, was built by Kambegauḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karegauḍa and Kambegauḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuḇḇuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, viz., those of Kambadaiya (Narasimha) and Gôpâlakṛishṇa were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vannegauḍa of Siddâpura and Dâsegauḍa of Maritimmanahalli should be regarded as heads of the 100 families of the villages Siddâpura and Kuḇḇuti and that the office of gauḍa as well as the management and upkeep of the temples of Bûta (temples enshrining spirits or ghosts), Gôpâlakṛishṇa, Kambadaiya and Lakshmidêvi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishṇava (Sâtâni) family of the village Yangatapura should conduct the worship of Gôpâlakṛishṇasvâmi and that the family of the younger brother of Vannegauḍa should look after the Viragals in the neighbourhood and that the *yajamân* (head) of Guṇḍalahalli should conduct the worship of Lakshmidêvi shrine and that Hirovannegauḍa's younger brother should have charge of the flowers and fruits (to be offered to gods ?) and the Tirumala Tâtachâr family of Penagōḇḇe Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vannegauḍa, Dâsegauḍa of Maritimmanahalli and the guru.

The document is called Jayarêkhê, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Āshâḍha in the year Târaṇa S' 1386 (*viz.*, June 9, 1464 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirle Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S' 1386 is a mistake for 1686 and the true date of the record is S' 1686 Târaṇa sam. Āshâ. śu. 5 (July 4, 1764) which is however a Wednesday, not Saturday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Āvikaṭṭe in the Hobli of Madhugiri.

Kannada language and characters of the 19th century.

1. Madhugiri Gaṇanâta
2. Paḍarangey Aṇaya-
3. chara

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Aṇayâchâri of Pâṇḍurange to the god Gaṇanâtha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kâramaraḍi in Madhugiri Hobali.

Size 4' X 2'.

Kannada language and characters of the 16th Century.

1. Paridhâvi-samvatsarada Mâ-
2. gha ba 11 śrîman mahânâḍa-pra-
3. bhu Bijjavarada Mummaḍi Chikapagaḍarayanava-
4. ru Kogagaḍage koṭṭa nentaru-goḍagi-mânyada holav ikkaḷa bhû-
5. miya v ikaḷa holavanu naṃma vaṃ-
6. śadavaru vaṃśadavaragaḷinda mârisi-
7. koṇḍu ho'ava koḍadavanu naṃma vaṃśada'i hu-
8. tatakavanalâ

Note.

This records the gift of a plot of land of the sowing capacity of two koḷagas made to Kogagaṇḍa as *nettaru-koḷagemānya* for services in war by the chief Mummaḍi Chikapagaṇḍaraya, *mahānūḍuprabhu* of Bijavara. An imprecation is laid against his descendants who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Paridhāvi and the tithi, 11th day of the dark half of the month Māgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doddēri in Doddēri Holli.

Kannada language and characters of the 17th century.

1. Lakkaḷiḷya Kāriyappaṇa maga
2. Mari Kenchanna Vadeṇu Liṅgēśvaraḡe
3. Kōta Konti Doddēri matha

Note.

A matha at the village Konti Doddēri is recorded to have been given away for enshrining god Liṅgēśvara by a Liṅgāyat priest : Mari Kenchanavaḍeyar, son of Kāriyappa of the village Lakkaḷiḷli. No date is given.

101.

On a slab in the pavement of the main street in the same village Doddēri.

Kannada language and characters of the 18th century.

1. Yēśvara-samvatsarada Pushya sudha 10 lu
2. Konti Doddēriya Rangagaṇḍara
3. mommaga Kenchanagaṇḍara
4. kōmāra Doddanna-gaṇḍa-
5. riḡe kōṭa kodagi-māṇnya

Note.

This records the gift of some kodagi land to Doddannagaṇḍa, son of Kenchanagaṇḍa and grandson of Rangagaṇḍa of the village Konti Doddēri. Why the village is called Konti Doddēri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 10th day of the bright half of Pushya in the year Īśvara (Jan. 18, 1758 A.D. ?). The name of the donor is not given nor the exact date.

102.

On a rock in the lane to the south of the same village (Doḍḍêri).

Kannaḍa language and characters of the 17th century.

1. Chitribhānu-saṃvatsarada Kârti-
2. ka sudha 5 lu śrī Malpāgauḍa
3. Kâlīgaunḍa Girigoṇḍanu saha koḍa-
4. giyâgi koṭṭa māmnyada
5. hola maṅgaḷa

Note.

This records the grant of a *koḍagi* (rent-free land) to some one not named by certain gauḍas named Malpâ-gauḍa, Kâlīgaunḍa and Girigaunḍa. No date is given. The characters seem to be of the 17th century and Chitrahānu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahôbala Nârasimha to the west of the village Jakkanahalli in the same Hobli of Doḍḍêri.

Size 6' × 1'—6''.

Kannaḍa language and characters.

1. vijayâbhuydaya
2. Sâlavâhana
3. śaka varushagaḷu
4. 1710 ke sanda
5. vartamâna
6. Kîlaka-nâma-sam-
7. vacharada Kâ
8. śu 15 lu Bhânurvâ-
9. radallu
10. Puravara
11. Ranga-gauḍana
12. bhôjana-sâlâ
13. maṅṭapa dharma

Note.

This records the construction of a dining-hall (*bhôjanasâlâ-maṅṭapa*) near the temple of Narasimha by Rangagaḍa of Puravara. The date is given as Sunday 15th lunar day of the month of Kârtika in the year Kîlaka S' 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.

104.

On a stone standing in a forest to the west of the same village Jakkanahalli.

Size 7' × 2'.

Kannada language and characters.

1. Yiragundeya Rā-
2. chagaundana maga A-
3. yannana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayanna son of Rāchagauda of Yiragunde. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Gūlikatte in the village Basavanahalli in the same Hobali of Doddēri.

Size 5' × 1'.

Kannada language and characters of the 18th century.

1. yi Gu-
2. liyappa-
3. na kereya-
4. nu āku-
5. vadadu
6. gadeya
7. geyida-
8. tana bā-
9. yivala-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (*ālavade*) the land under the tank of Gūliyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahalli).

Size 2' × 1 — 6".

Kannada language and characters of 17th Century A.D.

1. Hulokeroya gauda
2. Ningapaga koṭṭa kero-
3. goḍage mānya dharma

Note.

This records the gift of land as *kerekoḷage* to Ningappa, headman (*gauda*) of the village Hulekero. *Kerekoḷagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekero is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahalli. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanāsi* doorway of the ruined Hampêśvara temple in the *bēchirāk* village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

Kannada language and characters of the 15th century.

1. Bireyanāya-
2. kana heṇḍati Nā-
3. ki-nāykiti Hampe Virû-
4. pākshan-ālayava māḍisidu

Note.

The construction of the temple dedicated to god Hampe Virûpāksha by Nākināyakitī, wife of Bireyanāyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Rāmalingappa in the same village Chandragiri.

Size 1' X 1'.

Kannada language and characters of the 19th century.

1. yida.kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nāgayya of the village Arurage.

On a stone lying in a rice-field of the village Bissanapālya, a hamlet of the village Doḍḍēri in the same hobli.

Size 3'—6" X 2'—0".

Kannada language and characters of the 16th century.

1. śubham astu
2. Manmatha-samvatsara-
3. da Kārtika ba 9 lu
4. śrīmaṁ mahânâ-
5. yaka Rangapayyanavara kâ-
6. rya-kartarâda Bhima-
7. payanavaru Doḍḍēriya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada keṛeya keḷage
10. koṭa mānyada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagaḍa of Doḍḍēri under the tank of Lakshmīpura (a hamlet of Doḍḍēri about a mile distant) by Bhīmapaya, manager for the affairs of the chief, Mahânâyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kārtika in the year Manmatha. No śaka year is given. A Rangapanâyaka of Harati is referred to in an inscription of about 1580 in the village Kaggalaḍu, Sīra Taluk. E. C. XII, Sira 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

On a boulder to the north of the bêchirâkh village Venkaṭêśapura in the same Doḍḍēri Hobli.

Kannada language and characters of the 19th century.

1. Bhâvâ (ṇa) da baravinalu
2. yî mānyada holavanu
3. Annadâni-
4. dêvaru koṭadu

Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Koḍagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kannada language and characters of 16th century.

1. Vijaya-samvatsarada Jyêshṭha śu 10
2. Mummaḍi Chikapagaḍaru î kôṭeya kaṭidu

Note.

This records the erection of the fort at Koḍagadâla village by the chief of Bijavara named Mummaḍi Chikapagaḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S' 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Maḍakasira Taluk.

On a stone slab standing in the temple of the god Hanumantadēvaru in the village Hullekere Dēvarahalli, a hamlet of Agali, about 2 miles from the village Kārpēnahalli of Madhugiri Taluk.

Size 5' x 3'.

Kannuḍa language and characters of the 16th century.

1. śubha-
2. m astu
3. Agaleya grāmaka sa-
4. luva Hulekere-grāma-
5. vanu Gautami-tira-dali
6. Kriṣṇarāya-mahārāya-
7. riḡe punya-vāgabēkendu Ti-
8. maṇṇanāyaka Mārkaṇḍēśva-
9. ra-dēvara sannidhiyali dipā-
10. hārtti koḍage sarvamānya-
11. vāgi dhā-
12. re māḍi-
13. da agra-
14. hāra
15. maṅgaḷa
16. mahā
17. śri śri śr.

Note.

This record was issued during the reign of the Vijayanagar king Kṛiṣṇarāya (1509-1529) by a dependent chief named Timmaṇṇanāyaka and registers a gift for the king's merit, of a village Hulikere, a hamlet of Agale as an agrahāra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mārkaṇḍēśvara on the banks of the Gautami river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mārkaṇḍēya (called also Mārkaṇḍēśvara) temple on the Gōḍāvari in the town of Rajahmundry. The chief Timmaṇṇanāyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.

BOMBAY PRESIDENCY.

NORTH KANARA DISTRICT.

113.

On the doorpost of Tirumala temp'le in the village Banavâsi in Sirsi Taluk near the village Jade in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3'—2" × 1'—3".

Kannada language and characters.

1. śrī namas tunga-siraś-chumbi-chan-
2. dra-châmara-châravê | trailôkya-nagarâ-
3. rambha-mûla-stambhâya Sambhavê ||
4. svasti śrīmanu mahâmaṇḍaḷṣvaram
5. arirâya-vibhâḍa bhâsege-tappuva-râ-
6. yara-gaṇḍa pûrvva-paśchima-samudrâḍhīsvaram śrī Vīra-Bu-
7. kkarâyānu Hastinâvatī-puradalli sukha-san-
8. kathâ-vinôḍadiṇi râ yaṇ geyuttam ire tat-pâ-
9. da-padmôpaḷivi Mâdhavâṅkanu Banavaseya pannirchhchhâ-
10. siraman âḷuva kâladaluvava bāṇṭa Nandâûrada Chaii-
11. ḍarasana maga Aûbhaḷanâthanu tanna oḍeya Mâdhava-
12. danḍanâthanage manôratha-siddhiyahanthagi Gôpinâtha-dê-
13. vara dēvâlayavanû jir: nōddhâravanû māḍi
14. â-dēvara aṅga-rāṅga-bhōgav â-chandra-sthâiyiâ-
15. gi naḍavantâgi Guttiya hadinenṭu-Kampanada ga-
16. ūḍu-prajegaḷige ū hēli Banavaseyali kû-
17. ṭava māḍidalli Yedenâḍinge mukhyar appa śrī-
18. mad anâḍiya paṭṭada piriyaḡrahâ-
19. raṇ Yelase Kuppagaḍeya mahâjanāḡgaḷu Soraba-
20. da Tammagaüḍa Tavanidhiya Bommagaüḍa Kesa-
21. lûra Mēchagaüḍa Koṇḍavati-nâḍinge mukhyarappa
22. Hechchitada Bommaṇa Bâḷeyahalliya Narasappa Nâgarakhaṇḍeya-
23. kke Kuppattûra Gôpagaüḍa Huruḷeya Hoṭṭeya Tammagaü-
24. ḍa Nēriligeya Bâlappa Hiriya Jiduvalige Gaüḍarayya . . . Hi-
25. ṭṭa (?) ravalliya Chikkagaüḍa Bisudagaüḍa Chikka Jiduvaligege Beṭṭaya
26. Motiya Tambâḍibôva Kēsavadēva Hangeya Haḷiga Sivagaüḍa
27. Âchagaüḍa Hariyapa Haḷigege Sirivantiya Chikkaṇṇa Kaü-
28. reya Bommaṇa Sirivanti Mudda-gaüḍa Hasuvalatiya Tammagaüḍa
29. Baḍaga Gôveya Bommagaüḍaaya Varaligege Hiriyaḡalagaüḍa
30. Chikkaralagaüḍa Âlavaliya Sampagaüḍara Bunâḷiga

31. ppa Haruvâra Hâlappa Hasirihali Kanchalagaüda Hirûra
 32. Pârigaüda Chêlûra Marisinga Gaṇḍaguli Haliga Mâragauḍa Man-
 33. galûra Birappa Hariyasiya Ādamma
 34. Banavasiyalli koṭṭa
 35. varusha 1200 neya Kilaka-samvatsara
- (The rest is covered by the basement.)

Translation.

(Usual salutation to Sambhu). Be it well. While the illustrious Vira Bukkarâya, mahâmaṇḍalêśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatipura :

During the time that Mâdhavânka, a dependant on his lotus feet was ruling Banavase 12000 :

His servant, Aubhalanâtha, son of Chaundarasa of Nandavura renovated, in order that his master Mâdhavadanḍanâtha might attain all his desires, the temple of Gôpinâtha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the *gaṇḍa-prajepa* in the 18 kampas of Gutti and held a meeting of theirs at Banavase :-

Thereupon the chief citizens of Yedenâd comprising the *mahâjanas* of the illustrious everlasting consecrated senior agharatas Velase and Kuppagaḍḍe, Tammagaṇḍa of Sorab, Bommagaṇḍa of Tavanidhi, Mêchagaṇḍa of Keralûr :--the chief citizens of Koṇḍavatinâd including Bommanna of Hechchita, Narasappa of Bâleyahalli, Gôpagauḍa of Kuppattûr of Nâgarakhanda, Hotteyatammagaṇḍa of Hurule, Bâlappa of Nêrilige, Gaṇḍarayya of Hiriya Jiduvalige, Chikkagaṇḍa and Bêṣagaṇḍa of Hittaravalli, Bettaya of Chikka Jiduvalige, Tambâḍihôva of Moti, Kêśavadêva, Haliga of Hange, Sivagaṇḍa, Âchagaṇḍa, Hariyapa, Haligiga, Chikkappa of Sirivanti, Bommanna of Kaure, Muddagaṇḍa of Sirivanti, Tammagaṇḍa of Hasavalati, Bammagaṇḍaya of Baḍagaḍôve (North Gôve), Hiriya Aradagaṇḍa and Chikk Aradagaṇḍa of Varaligege, Bunâlîga, (son) of Sampagaṇḍa of Ālavali, Hâlappa of Haruvûr, Kanchalagaṇḍa of Hasirihali, Pârigaṇḍa of Hirûr, Marisinga of Chêlûr, Haliga of Gaṇḍaguli, Mâragauḍa, Birappa of Mangalûr, Ādamma of Hariyasi.....gave in Banavasi..... in the year Kilaka, 1200th year.

Note.

This belongs to the reign of the Vijayanagar king Vira Bukka Râya (1377-1404) who is stated to have been ruling in Hastinâvatipura (Ânegondi). Mâdhavânka, called also Mâdhavadanḍanâtha, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Aubhalanâtha, son of Chaundarasa of Nandavara, is said to have restored the temple of Gôpinâtha as desired by his master and in order that services in the temple might be conducted forever, he is stated to have applied for

help to the *gaudupraja* (gauda is the village headman) of 18 *kampanas* (divisions) of Gutti (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (*kûṭa*) was held at Banavasi and among those assembled were the *mahājanas* of the agraharas Yolase and Kuppagaḍḍe and the *gaudas* of the villages Sorab, Tavanidhi, Kesalur, Hechchita in Koṇḍavaṭināḍ, Bāḷeyahalli, Kuppattūr in Nāgarakuṇḍa, Huruḷe, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Sirsi, Mangalur, etc. The names of the *gaudas* of these villages, Tam-magaḍḍa, Bommagaḍḍa, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mādhavānka of the present record is also referred to as Mādhavāmātya, Mādha-varāya and Mādarasa Voḍeyar in several inscriptions of Shimoga District¹ and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kilaka Ś 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukêśvara temple.

Kannaḍa language and characters.

1. bhûmaṇḍalâchâryyarum Siva-samaya-vârddhi-
2. varddhana prabhâvarum madana-mada-garvvâpaharana-Trinêtra
3. bharaṇarum anna-dâna-gôḍâna-bhûdâna
4. vinôdarum âsrita-jana-Kalpavriksharum
5. pavitrikruta-gâtrarum Kâdambarâya-samuddharana
6. chakravarttigalum śrî Madhukanâtha-dêvara di-
7. vya-śrî-pâdapadmârâdhakarum appa śrî Lâkuleśvaradêvayyagaḷa karakama-
8. la-jâta Chikidêvayyagaḷa kayyalu śrî Madhuka-nâtha-dêvari-
9. vanû â-chandrârka-sthâiyiagi ṇâdasuvantâ-
10. gi koṭṭaru î dharmmavanû âvanânobbanu pâlisidâtanû Gaṅgâ-
11. -tîradalli sahasra-kavileyânû chaturvvêdiya-hanthâ brâhmaru-
12. gaḷige koṭṭâtanu yî dharmmavanû âvanobbanu âlupidâtanu Gan-
13. gâ-tîradali chaturvvêdihanthâ Brâhmaṇananû sahasra-kavileya-
14. nû vadhisidâtanû ll sva-dattam para-dattam vâ yô harêta vasum-
15. dharâ l shashṭhir-vvarusha-sahasrâṇi viṣṭâyâṇ jâyate krimiḥ ll dâna-
16. pâlanayôr madhyê dânachhrêyônupâlanam l dânat svarga-
17. m avâpnôti pâlanâd achyutam padam ll sâmanyôyam dharmma-
18. sêtur nrupânâṇ kâlê-kâlê pâlanîyô bhavadbhiḥ l sarvvân êtâ-
19. n bhâvinah pârtthivêndrân bhûyô-bhûyô yâchatê Râmachan-
20. draḥ l Pombuchcha-Dêvarâjasya kumârêṇa Murâriṇâ li-
21. khitam śâsanam idam Madhukêśasya sannidhau ll

(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirthahalli 147.

Note.

This is an incomplete record engraved on a pillar of the Madhukêśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanâtha (or Madhukêśvara, in Banavase) by some people and given to the custody of a Śaiva priest whose name is Chikidêvayya, disciple of Lâkuļêśvara-dêvayya. The epithets applied to this priest, *viz.*, preceptor of the world, causer of the ocean of Śiva-samaya to swell up, a Trinêtra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanâtha (lines 1—6) are identical with the titles of Chikkidêvavodeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murâri, son of Dêvarâja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukêśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannada language and characters.

1. śrī namas tunga-śirah-chumbi-chandra-châmara-châravê
2. trailôkya-nagarârambha-mûlastambhâya Śambhavê
3. svasti samadhigata-pañcha-mahâśabda râjâdhirâja râja-pa-
4. ramêśvara Turushka-râya-śirah-kanduka-kriḍâ-vinôda Magadha-râ-
5. ya-mâna-marddana Andhra-râya-gandha-sindhura-pañchânana Mâlava-
6. râya-kâlôraga-jâla-Vainatêya Barbbararâya-Kichaka-durbbalikara-
7. ṇa-Kauntêya Hammîra-râyândhakâra-nirmmûlana-gharmmakirana
8. Gûrjararâya-bhûrjapâda [pa]-sphûrjita-kaṭhôra ?--kuṭhâra Chôlarâya-
9. [Kâma] hêlâpaharâna-Bhâlâlôchana Chêrarâya-vîra-kuñjara-châru-kaṇṭhîra-
10. va Kharppararâya-sarppa-râja-darppôchchâṭana-śakuntâdhîśvara Chôlarâ-
11. ya-Kâma-kôpâgninêtra chatuh-samudra-mudrânkita-nija-śâsana Pâkaśasana-
12. pramukha-digdêvarâ[ṭ]madhyama-lôkapâla śrīmad Bukkarâja-dharâdhinâ-
tha-ta-
13. nûbhava sva-kara-vinihata-śârdûla mruga-mrugayâ-vinôdana śrī-vîra-
14. Hariharêśvara Hastinâpurīyalli sukha-sankathâ-vinôdadim pruthvî-râ-

15. jyam geyyuttiralu † tat-pâdapadmôpajivi śrīmad Gaūrī-kucha-kalaśa-
16. kunkumānkita-lasita-vakshasthala-charaṇa-sarasīruha-lôlambamâ-
17. na-matta-madhukara Śaivâgama-vârddhi-varddhishṇu-sudhākara svâmi-kâ-
rya-
18. dhurandhar-Āñjanêya duramâtya-durnaya-Duśāsana-nihśêshīkruta-
19. Bhīmasêna apratihata-śakti-dhara atarkita-pratâpa Rug-Yajuh-Sâmâ-
tharvva-
20. vêda-vêdânga-kausâla paśchima-pârāvâra-kalita-Gôvânagara-virâjamâ-
21. na-Kubêra-simhâsana Kuntala-vishaya-ramyamâna-Gômanta-śikharî-sanni-
22. vêsa Vanavâsi-pramukha-shôḍaśa-sahasra-janapadôpêta-râjya-giri-śikhara-
sim-
23. ha-kiśôra

Translation.

(Invocation to Śambhu.) Be it well. While the illustrious Vīra Hariharêśvara, acquirer of the band of five musical instruments, *râjâdhirâja*, râjaparamêśvara, delighter in playing as with a ball with the head of the Turushka king ; destroyer of the pride of Magadha king ; a lion to the scent elephant that is the Āndhra king ; a Garuḍa to the hosts of black serpents, the Mâlava king ; a Kauntêya (son of Kunti, viz., Bhīma) in destroying the power of Kîchaka, the Barbara king ; a sun in dispelling the darkness the Hammîra king ; a glistening, fierce axe ? to *bhûrja* tree the Gûrjara king, a Rudra in destroying the pleasures of the Chôla king ; a beautiful lion to the powerful elephant the Chêra king ; a Garuḍa in breaking the pride of the lord of serpents, the Kharpara king ; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chôla king ; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India [?]; lord of the earth ; son of the illustrious king Bukkarâja, holder of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinâpuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gaurî, a moon in causing the sea of Śaivâgama to rise, an Āñjanêya in managing the affairs of his lord, a Bhīmasêna in blotting out of existence Duśāsana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sâma and Atharva Vêdas and Vêdângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 *janapadas* (villages) including the lion seat of Kubêra shining in the city of Gôvâ on the shore of the western ocean, and Vanavasi situated near the Gômanta hill adorning the Kuntala kingdom.....

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Śambhu. We next find the various titles of king Vīra Hariharêśvara (Harihara II. 1377-1404), son of

Bukka I, ruling at Hastinâpuri (Ânegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivâgama to swell, lord of Gôvânagara in the west coast, suggest that the person referred to is very probably Mâdhavânka or Mâdhavâmâtya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhukaiṭabhêśvara temple.

Size 3'—3" X 1'—9".

Kannada Language and characters.

1. śrī namas tuṅga-siraś-chumbi-chandra-châmarâ châravê l traî-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê l svasti
3. śrīmanu mahâmaṇḍalêśvara arirâya-vibhâ-
4. ḍa bhâsege-tappuva-râyara-gaṇḍa pûrvva-paśchi-
5. ma-samudrâdhipati śrī-vîra Bukkarâyanu Hasti-
6. nâvatîpuradalli sukha-sankathâ-vinôdadim râjyam gei-
7. uttam ire tat-pâda-padmôpajîvi svasti śrīmanu mahâ-pra-
8. dhânam Mâdhavânkanu Banavasiya pannichhâsīraman â-
9. ḷuva kâlādalli svasti śrī jayâbhyudaya Saka varusha 1290 ne-
10. ya Kîlaka-saṁvatsarada Vayisâkha ba 30 Sôma-vâra sūryya-
11. grahaṇa sankrânti vyetîpâta kûḍidanthâ puṇya-kâlādalu sva-
12. sti samadhigata-pañcha-mahâsabda mahâ-mâhêśvaram śrī Baṅka-
13. nâtha-dêvara dibya-śrī-pâda-padmârâdhakarum appa Raṭṭikalla prabhu
14. Sivadêvaṅgaḷa maga Nâgappanu Banavaseya Madhukanâtha-dêva-
15. ra samîpadalli śrī Vîrêśvara-dêvara pratishṭheyanû mâḍi svasti
16. śrī Jayantî-puravarâdhîśvaram śrī Madhukanâtha-dêvara divya-
17. śrī-pâda-padmârâdhakarum appa râyâ-râja-guru-bhû-
18. maṇḍalâchâryya Siva-samaya-vârdhi-varḍhana-śaraśchandra-chandrikâ-prabhâ-
19. varum Madana-mardana-parvata-nivâsi-pramôdarum Kâḍamba-râya-kuḷa-
20. âchâryyarum appa Lâkuḷêśvara-dêva-voḍeyara kumâra Chikki-Dêva-
21. [vo] ḍeyara kayyalu a-Banavaseya eṇṭu hiṭṭu pañcha-maṭhada sa-
22. [maksha]-dalu â Vîrêśvara-dêvarige anga-ranga-bhôga nanda-dîvigege

Translation.

Good fortune. (Invocation to Sambhu).

Be it well. While the illustrious Vira Bukkaraya, mahâmaṇḍalêśvara, conqueror of hostile kings, champion over kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

A dependent on his lotus feet; be it well! While the illustrious mahâpradhâna Mâdhavânka was reigning over Banavase 12000.

Be it well : On the holy occasion of solar eclipse, sankrânti and Vyatîpâta occurring together, on Monday the 30th day of the dark fortnight of Vaiśākha in the victorious and prosperous Śaka year 1290, the year Kîlaka.

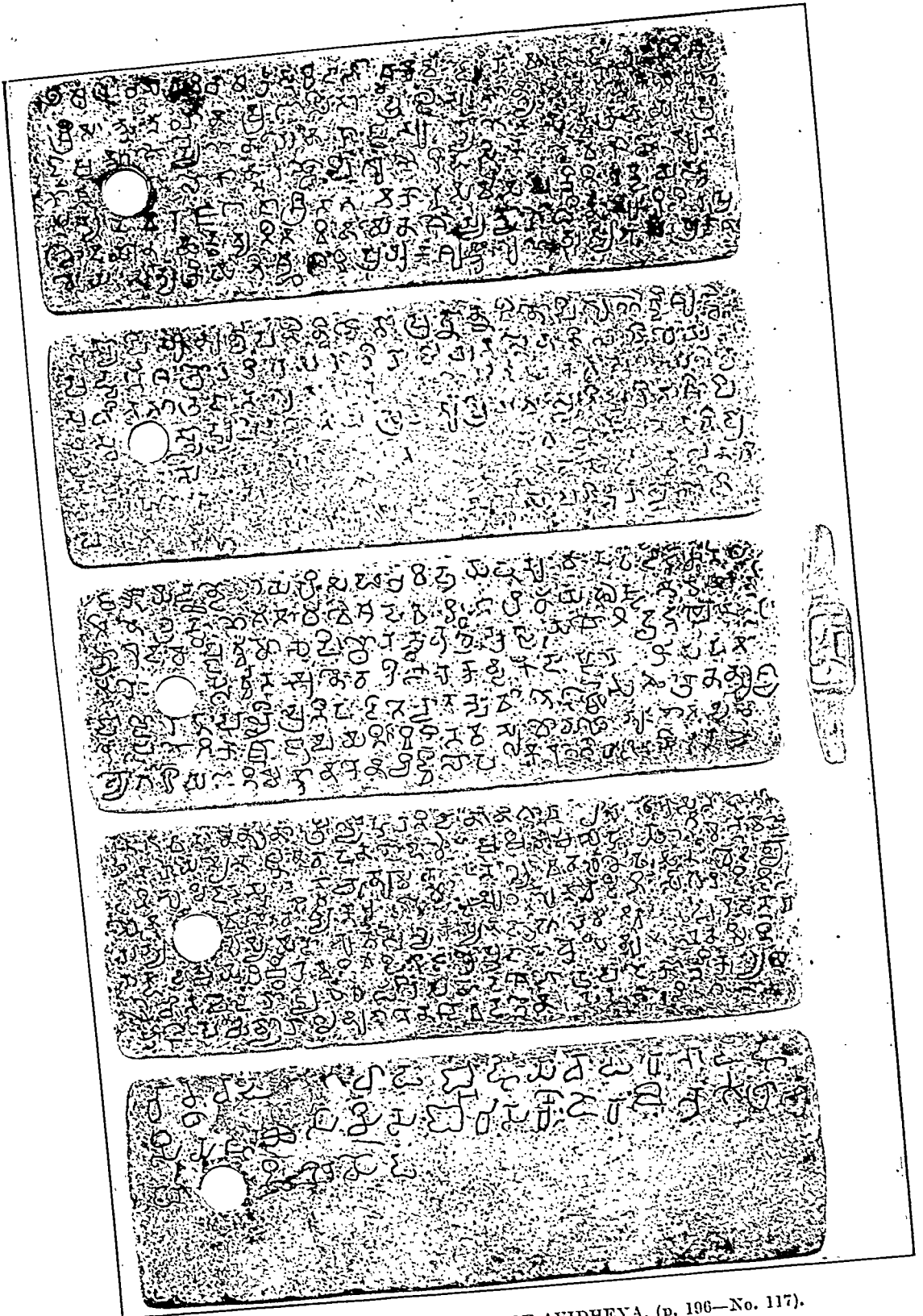
Be it well : Obtainer of the band of five muscial instruments, a great devotee of Mahêśvara, worshipper of the sacred lotus feet of the god Bankanâtha, Nâgappa, son of Sivadêva, chief of Raṭṭikal, set up the god Virêśvara near the god Madhukadêva of Banavase and be it well; for the decorations and festivities and perpetual lamp of the said god Virêśvaradêva gave away in the presence of the eight *hiṭṭu* (?) and five matts of the said Banavase, into the hands of Chikkidêva Voḍeyar, son of Lâkuḷêśvaradêva, worshipper of the holy lotus feet of god Madhukanâtha, the presiding deity of the excellent city Jayantîpura, preceptor of the king of kings, spiritual guide of the universe, endowed with the brightness of the rays of the autumnal (śarat) moon in causing the sea of the faith of Śiva to rise up, delighter of the inhabitants of the mountain of Śiva (Kailâsa), hereditary preceptor of Kadamba kings.....

Note.

This inscription has been noticed in P. 206 of Indian Antiquary, Vol. IV. It is of the reign of the Vijayanagar king Bukka I (Circa 1356-1377) and refers to his minister, *Mahâpradhâna* Mâdhavânka, governor of Banavase 12000 province. A dependant of Mâdhavânka named Nâgappa, son of Sivadêva, chief of Raṭṭikal is stated to have set up the god Virêśvara near the linga of Madhukêśvara in Banavase and made some endowment for the said god, placing it under the management of the Śaiva priest Chikkidêva Voḍeyar, son (or disciple) of Lâkuḷêśvara-dêva Voḍeyar. The grant seems to have been made in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. The meaning of the word *hiṭṭu* is not clear.¹ The remaining part of the inscription below containing probably the details of the endowment made is covered up by the building and hence the present record is incomplete.

The date of the record is S' 1290 Kîlaka Vaiśākha ba 30 Monday and is equivalent to Wednesday (and not Monday) 17th May 1368 A.D. The other details regarding the date given in the grant, *viz.*, Sankrânti, solar eclipse and Vyatîpâta did not occur in the day. They were probably added to make the gift look more meritorious. The exact position of the village Raṭṭikal referred to in the record is not known.

¹. See however Note 30 in P. 257, J. B. Br. A. S. Vol. X.



PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 196—No. 117).

BOMBAY PRESIDENCY.

117.

Panduranga-palli grant of Avidheya. (Plate XIX.)

Text.

I. b.

1. Śvasti vasudhâdhibathi ¹ raṅga Vidarbhâśmaka vijêtâ Mânâñka nripatih
 2. śrī Sâtkunta dharâ nah ² pra-i sitâ ³ prajâsu śântya vinayêna sâdha ³ shu
 3. dvishatsu śauryyêna nayêna râjasu ⁴ tyâgêna sarvvatra cha yah pra-
 4. kâsatê lôkântarasthôpi guṇair ila sthitaiḥ ⁵ Dêvarâjah suta-
 5. s tasya Dêvarâja ilâśritât ⁶ chakârâsama-sampattim dhîratvê yas sva-
 6. tô jayân ⁷ chhadama-vyatitam vinayêna śauryya-tyâgâdinâ sûribhir apra-
 7. mēyah ⁸ satyakriyâbhiś chhala-viprayuktam śuddhâ guṇâs tasya babhuḥ
- prakâśâḥ

II. a.

8. tasyâpi sūnur nripatim vijêtâ pratnân navinôpi guṇair vviśuddhaiḥ ¹
9. shad-vargga- śatrôr avidhêyakâri rājâ yatas tēna kilĀvidhêyah
10. adhîta mâtira dâta kṛita-prañayanair nri-
11. paiḥ ² svastyâdyapi prañautiyam pradâtum priyam asya giḥ ³ pûritâśôpi-
12. sachchakraḥ sadâ tēna viprâ-
13. ya tatvajñânavi-
14. paśchite Bhârggava-sagôtrâya ⁴ Jayadvitṭhâyô-pavidvara-sthânâbhi-

II. b.

15. shiktâya chchhandôgâya visada-tri-vidyâya chatuḥ-vêda-panḍitâ yâtidha-
16. rmine brâhmaṇa-Śatâmadhaiśad birida vinayâdyashṭabharatavâ ⁵
17. kyâêdamashṭardham âsapinḍâd âtmanah prajâ-yaśôbhivṛiddhaye ⁶ Mahâdêva-
18. girêḥ pûrvata Anevari Châla Kandaka Duddapalli sahitâ
19. Pâṇḍaraṅgapalli pratipaditêty ⁷ âtanva-mâ ⁸ bhi jâtyâm sachhâtrân anyâmś
- cha
20. rājnô bhôgikâmśchâjnâpayatîti ⁹ viditam astu vô yâgibhyah ¹⁰ dânamparê
21. bhyô garîya iti matvâ na kēna-chiddhi lôpah karanîya iti ¹¹ uktam cha

III a.

22. bhagavatâ Manunâ ¹ trîṇyam harati dânanî gâva
 23. shashṭhi-varsha-sahasrâṇi
- Svargê mô-

(¹) for bathi read pati. (²) for nah read yâh. (³) for dha read dhu. (⁴) for tât read tah. (⁵) for yân read yan. (⁶) This portion is clearer on the plates than in the illustration. (⁷) The text is not clear here. (⁸) for pratipadita read pratipâdita. (⁹) for mâ read mât.

24. dati bhûmidah ! âchchhêtâ châ numantâ cha tânyêva narakhe vasêt !
Vêdavyâ-
25. sêna vyâsênâpy uktam ! bahubhir vasudhâ bhuktâ râjabhis Sagarâdhibhih !
26. yasya yasya yadâ bhûmis tasya tasya tadâ phalam iti ! pûrvadattâm
dvi-jâtibhyah
27. yatnâd raksha Yudhishthira ! mahîm mahîbhujâm śrêshṭha dânachchhrê-
yônupâlanam iti !
28. likhitam chêdam râjyakara varise ¹ shôḍaśê Bhâdrapadê Kârtikasya ba-
29. hula Pañchamyâm râjânujâtêna Dêvadattêna Pañdarâdrîsêna ²

Translation.

Be it well ! King Mânanka, lord of the earth, and conqueror of Anga, Vidarbha, and Aśmaka, (was) master of the Sâtakunta land. Though dwelling in another world, he is resplendent by his virtues which remain in this world : peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dêvarâja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas, ³—wherefore he was (called) Avidhêyâ. ⁴ to Jayadvîṭṭha, learned in philosophy, of the same gotra as Bhârgava, installed in the great office of upavid, ⁵ versed in the Vedic recitation, knower of the three vidyas learned in the four vedas, most pious, who had the title preceptor of hundred Brahmans, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Pâṇḍarangapalli along with Anevari, Châla, Kandaka and Duddapalli to the east of the Mahâdeva mountain, for the sake of the prosperity of (the grantor's) own progeny and fame and of his sapinḍas ⁶ ; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others ; knowing this, by none should diminution

(1) for *varise* read *varshe*.

(2) As no hill of that name is known, it may stand for Pañdarâdhîsêna.

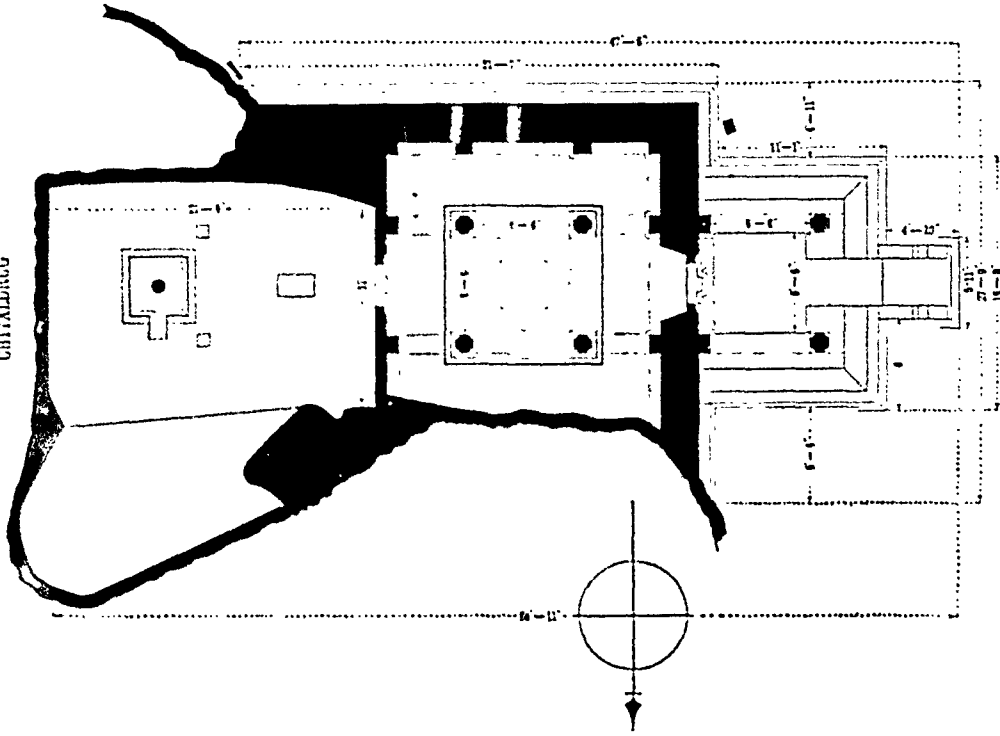
(3) Kâma, Krôdha, Lôbha, Môha, Mada and Mâtsarya.

(4) The Disobedient.

(5) Vedic : upavid : investigate, enquire into. See Monier Williams' Sans. Eng. Dicty. page 168.

(6) The text here is very corrupt and the meaning is not clear.

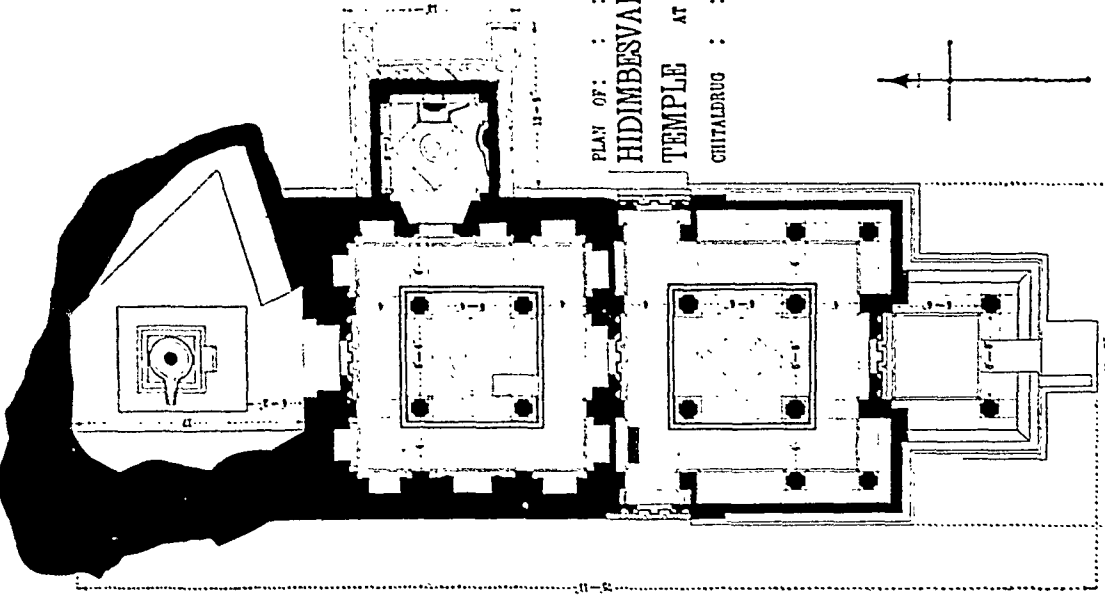
PLAN
OF
PHALGUNESVARA TEMPLE
CHITALDRUG



SCALE OF FEET
0 5 10 15

(p. 22).

PLAN OF : : :
HIDIMBESVARA
TEMPLE AT -
CHITALDRUG : : :



SCALE OF FEET
0 5 10 15

[Mysore Archaeological Survey.]

(p. 19).

Plans.

be brought (to the present gift). For, thus sayeth the lord Manu :
 The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer
 (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyâsa, the
 classifier of the Vedas : The earth has been enjoyed by many kings like Sagara.
 Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishthira,
 protect thou to your best such land as has been granted to the Dvijas. Oh great
 king, better than making a gift is its continuation.

At the orders of the king, this was written by Dêvadatta, lord of Paṇḍara, in
 the sixteenth year of the reign. named Bhâdrapada, on the fifth day of the dark
 half of Kârtika.

NOTES.

I. DESCRIPTION.

These copperplates were in the possession of the patel of a village near Kolhapur
 from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them
 on loan and gave them to Professor Heras of St. Xavier's College, Bombay, and the
 latter scholar sent them to the Mysore Archaeological Department. The plates are now
 read and published for the first time. The record consists of three plates each measuring
 7·8" × 3·6" and weighing on the average 4·3 oz. or about 10½ tolas. The three plates
 with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough
 not to allow the inscription on one side to appear through on the reverse. The engrav-
 ing is badly done as portions of several characters and several necessary strokes cannot
 be seen. The lower half of plate 2 (*b*) is worn and many characters are effaced while
 a part of 3 (*b*) has been damaged though the letters can be clearly recognised. The
 ring is oval being ¼" thick and 2·7" to 2·1" in diameter. It had not been cut when
 received in this office. The seal which is a thick and flattened part of the ring itself
 measures 0·9" × ½" on its outside and is oblong in shape. In it is a maned lion stand-
 ing to left (proper right) with the right fore limb lifted up and thrust forward, head raised
 and tail arched over the back. It is a fine animal and is different from the couchant
 lion appearing on the seal of the Uṇṭikavâṭika grant of Abhimanyu.¹ The plates
 contain two records, the second being a Kannaḍa confirmation grant in 3 lines which
 will be commented on at the end of this note. The other remarks made here apply to
 the first inscription which is the original record occupying sides I (*b*), 2 (*a*), 2 (*b*)
 and 3 (*a*) of the plates.

(¹) Ep. Ind. VIII, p. 164.

II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are :—

- (1) The Uṇṭikavâṭika grant of Abhimanyu Râshṭrakûṭa (Ep. Ind. Vol. VIII, p. 163.)
- (2) The Khariar plates of Sudêvarâja (Ep. Ind. Vol. IX. p. 170).
- (3) The Râyapur plates of Sudêvarâja (Fleet's Gupta Inscriptions, p. 196).
- (4) The Arang plates of Jayarâja (Fleet's Gupta Insc., p. 191).
- (5) The Kauṭhem grant of Vikramâditya V. (Ind. Ant., Vol. XVI., p. 17).
- (6) The Aihole inscription of Pulakêśi II (Ind. Ant., Vol. V, p. 68).

III. PALEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler ¹ and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D. ² Paleographically the alphabet of these plates comes midway between the Maṇḍasor *prasasti* of Kumâragupta and the Uṇṭikavâṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vākātaka and Kadamba inscriptions like the Tāla-gunda inscription of Śāntivarman. Its proto-type appears to be the alphabet of the Maṇḍasor inscription of Kumâragupta. A cursive form of this alphabet is found in the Uṇṭikavâṭika grant. The Pāṇḍurangapalli plates show slight differences with both the above. While the Maṇḍasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Uṇṭikavâṭika plates, the Pāṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shôlâpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

(¹) Ind. Ant. 1904. Supplement, p. 63.

(²) Buhler : Indian Paleography ; plates.

IV. LANGUAGE.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśastha metre and a Ślōka verse followed by two stanzas in the Indravajrā metre and two Ślōkas. Then occur three long prose sentences followed by four Ślokas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like *Dharānah* for *Dharāyāh* and *ilāsritāt* for *ilāsritah*.

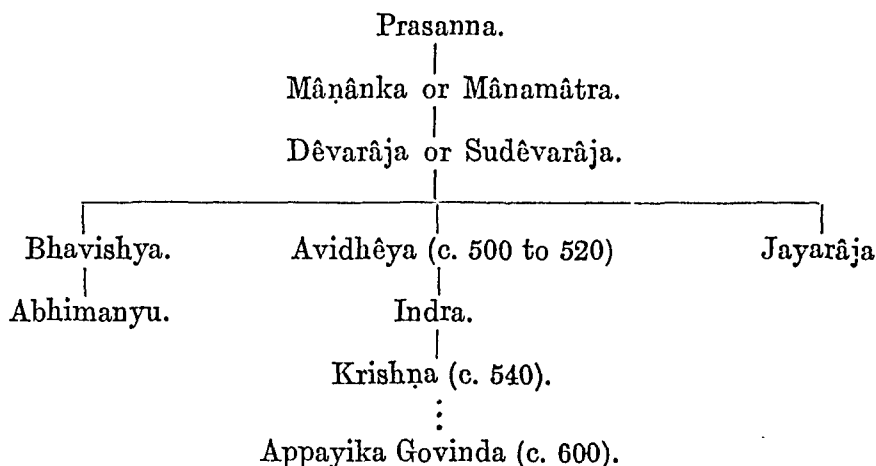
V. CONTENTS.

The main purpose of the inscription is to record a grant made by a king named Avidhēya to a certain Brahman, of the village of Pāṇḍurangapalli along with four other villages namely, Anevari, Chāla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sātkunta country by name Mānārka, a conqueror of Anga, Vidarbha, and Āsmaka. After his praises, his son Dēvarāja is described as a great king; then comes his son, the donor of the grant, Avidhēya, whose valour and generosity are extolled. In the prose passage which follows, Jayadvitṭha of the Bhārgava-gōtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king's commands by an official named Dēvadatta on the 5th day of the dark half of Kārtika in the year Bhādrapada to corresponding to the 16th year of the king's reign.

VI. AUTHOR.

From the inscription we gather that the grantor was a king ruling over the modern Shōlāpur district and that he was the son of a king Dēvarāja who was himself the son of Mānārka. (Plate XII, map 2.) The latter was the lord of the country near the Sātkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Āsmaka. The name of Avidhēya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavāṭika grant of Abhimanyu. The latter, while making the grant from Mānāpura in the Hoshangabad District of the Central Provinces situated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dēvarāja whose father was Mānārka, an ornament of the

Râshtrakûta dynasty. There can be little doubt now that Avidhêya was a brother of Bhavishya and was thus the grand-son of Mânânka, the founder of the first known independent Râshtrakûta kingdom. The third of the three brothers might possibly have been Jayarâja of the Arang copperplate inscription¹ issued from the town of Sarabhapura, an unidentified place near the Mahânadi river. That Jayarâja was a son of Dêvarâja has been inferred from the fact that the Râypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudêvarâja also from Sarabhapura. That this Sudêvarâja was the son of a king named Mânamâtra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates². Thus we see the genealogy of this early Râshtrakûta dynasty and the position of Avidhêya in it.



It may also be noticed that at the time of the grant, Avidheya was a king and that he had ruled for over 15 years.

VII. DATE.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhêya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mânânka and Dêvarâja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

(¹) Fleet's Gupta Ins. p. 191.

(2) Ep. Ind. IX p. 170. See Ep. Ind. XI, p. 172, for the identification of Mānanka with Mānamatrā.

these events and for the spread of the Râshtrakûṭa empire from the Mahânadi and the Narmadâ to the banks of the river Bhîmâ. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vâkâṭakas¹. Thus it may be taken that the present plates were issued in the 16th year of Avidhêya's reign.

From the Râypur grant we learn that it was issued in the 10th year of Dêvarâja. As both Dêvarâja and his father Mânânka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Râyapur plates was perhaps a subordinate ruler under the last great Vâkâṭaka, Harishêṇa, whose Ajanta inscription is attributed to circa 465 A. D.²

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:--

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Mâlava year 530, equivalent to A.D. 473-474³. The characters of the Pândurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occurring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman's time. Fleet's view that the characters of the Uṇṭikavâṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhana and Pulakêśi II.
2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vâkâṭaka inscriptions of the fifth century more than those the records seventh century like the Aihole inscription of Pulakêśi II.

3. In the Aihole inscription of Pulakêśi, it is definitely mentioned that he defeated a Râshtrakûṭa by name Appâika Gôvinda who invaded his territories from the north⁴. In this war Pulakêśi gained the sovereignty of the three countries called Mahârâshṭraka containing 99,300 villages. This reference to a Râshtrakûṭa king and to the three Mahârâshṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahârâshṭra which had fallen into 3 parts before the time of Pulakêśi II in the early part of the 7th century.

(1) Fleet Gupta Ins. P. 243 i J. R. A. S., 1914, P. 320.

(2) Arch. Sur. of West India IV, P. 128.

(3) Fleet: Gupta Ins. P. 80 ; P. 83, line 19.

(4) Ind. Ant. V., P. 72.

As stated above, the accession of Mānānka took place about two generations before the Pāṇḍurangapalli plates were issued. But Mānānka could not have conquered the Vidarbha and Āśmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhīmā so long as the Vākāṭaka empire was powerful. It is known that the Vākāṭaka Harishēṇa was a powerful ruler who made extensive conquests and perhaps ruled for a long time¹. Harishēṇa is credited with having conquered the Kuntala, Avanti, Kalinga, Kōsala, Trikūṭa, Lāṭa and Andhra countries². It is evident that Mānānka could not have built up a large and independent kingdom during the period of Harishēṇa's greatness which has been assigned the date 465 A.D.³. The rise of Mānānka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Mānānka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kārtika in the year Bhādrapada. The name of the year suggests the use of the Jovian 12 year cycle⁴. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mahā-māgha festival observed at Kumbhakōṇam and other sacred places in India. Inscriptions bearing similar year names have been

(¹) Rapson, *Ind. Coins* p. 27.

(²) *J. Bo. Br. R. A. S.* XII, p. 213.

(³) Fleet's *Dyn. of the Kan. Dts.*, p. 343.

(⁴) *Ep. Ind.* III, p. 129.

(⁵) *Ar. Sur. West Ind.* V, p. 127.

(⁶) *Jour. Roy. As. Soc.*, 1911, p. 328.

(⁷) *See Ind. Ant.*, XVII, p. 6, table.

found in considerable numbers in Bâghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrâjaka-mahârâja Hastin bears the date Mahâ-vaiśâkha corresponding to the year A. D. 476-77¹. A second copperplate of the same king from the same place is dated in the "Mahâ-âsvâyujâ samvatsara" corresponding to A. D. 482-83. Mahârâja Sankshôbha's grant from the same locality has the year Mahâ-âsvâyujâ corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahâ-chaitra, *i.e.*, 511-12 A.D. The Bhumara pillar inscription of Hastin and Sarvanâtha has the date Mahâ-mâgha commencing on 6th October 520 A.D.

From the above it is clear that the Bârhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sâtpura area where Mânânka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhêya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pâṇḍurangapalli plates as 510—525 A.D. In this period the year Mahâ-bhâdrapada commences somewhere about the 10th (?) of April 516 A.D. The Kârtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pâṇḍurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhêya's reign the accession of that king appears to have taken place in A.D.c. 500. Thus the period of rule of Mânânka and Dêvarâja would be in the last quarter of the 5th century while it is possible to place the Râshṭrakûṭas Indra and Kṛishṇa and the Châlukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakêsin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pâṇḍurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsâ, it has been inferred that the image belongs to a period earlier than the 6th century A.D.². The date now assigned to the plates.

5. The form of the name 'Avidhêya' with its similarity to the Ganga names 'Avinîta' and 'Durvinîta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhêya was not far removed from them in time. Sankshôbha the Parivrâjaka, is another contemporary with a peculiar name belonging to the same class.

(1) Ind. Ant., XVII, p. 331, ff.

(2) Bom. Gaz. XX, p. 424.

GEOGRAPHY.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. SÂTKUNTA.—The word 'kunta' has been given the meaning "name of a mountain" in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sâtkunta may however be taken as referring to Sâtpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mânâpura occurring in the Uṇṭikavâṭika plates. Whether Mânâpura was the capital of the empire or not, it may be conceded that the Sâtpura range was under the sway of Mânânka and was possibly the original centre of the kingdom.

2. PANDARANGAPLLI.—The famous place of Pânḍuranga worship in the Dekkhan has been for a long time Paṇḍharpur, the sacred town on the banks of the Bhîma river in the Shôlâpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pânḍuranga was brought from Dvâraka to Paṇḍharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannaḍa and refers to the Belgaum and Shôlâpur Districts and the country further south, helps the identification of Pânḍurangapalli with the modern Paṇḍharapur.

3. ÂNEVARI appears to stand here for Ânevali or Ânevali, a village about four miles to the south-east of Paṇḍharpur on the left of the road from Paṇḍharpur to Mangalvêḍha.¹

4. CHÂLA is the same as the modern village of Châla on the right bank of the river Bhîma five miles directly to the east of Paṇḍharpur.

5. KANDAKA is probably Kondarki, a village just to the southwest of Châla and on the way to Anevali. The grant evidently mentions a set of Pancha-grâmas or five villages situated close to each other on the banks of the Bhîma river, the chief of them being the modern town of Paṇḍharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. DUDDAPALLI.—No village of this name appears to the south-east of Paṇḍharpur. It is possibly some village which was situated in the same area.²

7. VIDARBHA.—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. ANGA.—This refers to Bengal generally.

(1) See Survey of India Map: No. 47-0—2 and 6.

(2) The reading is not beyond doubt.

9. **AŚMAKA.**—It is the same as Asaka mentioned in the Prākṛit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Mānanka¹.

10. **MAHĀDĒVAGIRI.**—Is the name of the mountain range which includes Mahā-balēśvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. **PANDARA.**—Evidently the same as Paṇḍharpur.

POLITICAL HISTORY.

The Pāṇḍurangapalli plates, when studied along with the Uṇṭikavāṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vākāṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Chālukyas in the early years of the 7th century, a dynasty of Early Rāshtrakūṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sātpura mountains. Dr. Von Konow suggests that Prasanna, Mānamātra and Sudēvarāja of the Khariar plates and Jayarāja of the Arang plates are identical with the early Rāshtrakūṭas, two of whom are mentioned in the Uṇṭikavāṭika plates². We now see that Avidhēya, another son of Dēvarāja, was ruling as king over the modern Shōlāpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Rāshtrakūṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Rāshtrakūṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vākāṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vākāṭaka province on the banks of the Tapti, or his son Mānanka, founded a kingdom in the mountainous country of the Sātpuras.³ No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Mānanka was however a distinguished person among the Rāshtrakūṭas. Mānanka was lord of the Sātpura area and claimed to have conquered the countries of Anga, Vidarbha and Aśmaka. His son Dēvarāja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahānadi and the Tapti to the Bhīma river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahārāshṭra. It is not known

(1) Ar. Sur. of West India, IV. p. 132. (2) Ep. Ind. XI, 172.

(3) A silver coin of this ruler is mentioned by Mr. L. P. P. Sharma in paper No. 163, Proc. of the Fifth All-India Oriental Conference, Lahore.

SOCIAL CONDITIONS.

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pāṇduranga or Viṣṇu in that form was already famous at Pāṇḍharpur on the banks of the Bhîma river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the 'Upavid' and the Chhandôga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrâmas or five villages as a gift to brahmîns. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.

Pandurangapalli Confirmation Grant of Sarbarasa.

ON THE COPPERPLATES OF AVIDHĒYA IIb.

Text.

1. Kannavâḍa Gaṅgavâḍa Baḷeyavâḍa Rernâḍâḷa
2. Siyaḷâra sâmi Sarbarasa koṭôr Sîntarge-â¹ Sem².
3. bâja geyôdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavâḍa, Gaṅgavâḍa, Baḷeyavâḍa, Rernâḍâḷa and Siyaḷâra. The plates were prepared by Sembâja of Sîntarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pâṇḍuraṅgapalli grant of Avidhêya Râshṭrakûṭa³. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about 5" in length. (For other particulars see Avidhêya's grant *supra*: No. 116.)

Paleography.—The characters of this grant resemble the Kannaḍa characters of the Râshṭrakûṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted :—

The loops of *ka* and *ra* have joined the cross lines while *va* and *ba* appear both with and without their tops open. *Ba* is generally closed, though the sides are definitely indented. The tail of *ḍa* is curved up. The left hook of *ya* is yet a single curve. The medial *i* is both partly opened and fully closed, while the medial *e* appears either to the left or above the character. The circular old Kannaḍa *ṛ* occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannaḍa apparently of a form intermediate between that described by Mr. Rice as Pûrvada-ḥaḷa-kannaḍa and the classical language of Ḥaḷa-kannaḍa. 'Koṭôr' is an old form which is not frequently found after the 8th century. The verb 'geyôdam' is peculiar and is different from the earlier form 'geyidôn' or 'gaidôn' and the later 'geyidam' or 'gaidam'. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—Kannavâḍa or the Kanna country has been referred to in an inscription of Vikramaditya I Châlukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

(1) Perhaps Sindagi in the Bijapur District. See Bombay Gazetteer, Vol. I, Part II, page 455.

(2) The reading of this letter is doubtful. (3) See *supra*, p. 197.

Gangavâḍa is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Râshtrakûṭas in the 9th century A.D.

Balejavâḍa.—This country has been assumed to be near Balagrâma identified by Fleet¹ with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Râshtrakûṭas in the 9th century. A fortress by name Baleyapaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala,² and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Balejavâḍa and is mentioned here. Palenâḍ was one of the 18 *Kampanas* of the Chandragutti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rernâḍala is evidently the country around Renadal, a place near Kolhapur.³

Siyaḷâra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Râshtrakûṭa emperor famous under the titles of Amôghavarsha I or Nṛipatuṅga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kâvēri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his⁴.

Date.—Once the identification of Sarbarasa with the great Amôghavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Mâlva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance.—The inscription is useful in that it adds weight to the view that the real name of Amôghavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhêya who was probably an ancestor of his. In the history of the Kannaḍa language the continued use of 'Pûrvada Haḷa-kannaḍa' forms in an inscription of Amôghavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannaḍa work, the 'Kavirâjamârḡa'. It is interesting to note that the author refers to a form of Kannaḍa earlier than the one used by him.

(1) Fleet. Bom. Gaz. Vol. I, Part II, page 185.

(2) Ep. Car. Vol. II (revised) Sravana Belgola 132.

(3) Fleet Bom. Gaz. Vol. I, Part II, page 528.

(4) I. A. Vol. XII P. 183, L. 25; XIII P. 57, L. 6; XIV P. 199, L. 11. See also Bombay Gazetteer Vol. I, Part II, pages 199 and 401.

Texts of the Inscriptions in Kannada and other Characters.

ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು.

1

ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಲ್ಲೇಗೊಂದಿ ಸಿದ್ಧೇಶ್ವರನದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಬ್ರಾಹ್ಮೀ ಲಿಪಿ—ಪ್ರಾಕೃತ ಭಾಷೆ.

- ¹ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಭುಣಾ ವಿಣಮ್ಹಿ ಆಂ
- ² ತಟಾಕಂ ದೂದ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ³ ಯಾತ್ರಿಕ ಸಕನ್ಯಾ [ನ] ಸಯಿನ್ದಕ ಪುಣಾಟ ಮೋಕರಿ [ಣಾ]
- ¹ कदंवाणं मयूर शम्भुणा विणिस्मिञं
- ² तटाकं दूम त्रेकूट अभिर पल्लव पारि
- ³ यात्रिक सकन्था [न] सयिन्दक पुणाट मोकारि [णा]

2

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಚಂದ್ರವಳ್ಳಿ ಬೈಲಿನ ಅಂಜನೇಯನ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ
ಸುಮಾರು ನೂರುಗಜಗಳ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಈ ಕಲ್ಲು ಒಡೆದಿದೆ. ಒಂದು ಭಾಗದಲ್ಲಿ ಮಾತ್ರ ಅಕ್ಷರವಿದೆ)

- | | |
|---|--|
| ¹ ಶ್ರೀ | ⁸ .. ಇಗದಕೆಯನು ಅಜಿವಟಗೆಯ ಬಳಿ |
| ² ॐ (?) | ⁹ ರಾಜ್ಯದ ದೇವತುರನಾಡಿಗೆ ಸಲುವ..... |
| ³ ಹಾನಡ ಪ್ರಭು | ¹⁰ ಮಯಲಿಯ ಮುಟಗಾಳಗವ ಕಾದಿದೊ |
| ⁴ ಪ ಶ್ರೀಮನುನಾಡ ಪ್ರ | ¹¹ ಧರ್ಮವನೂ ಆಳಿದವ ಗಂಗೆಯ ತಡಿಯ |
| ⁵ ಗಾ ಉಡಸಾಯರಾಪುತನ | ¹² ಕವಿಲೆಯ ಕೊಂದ ಪಪದಲ ಹೋಹನೂ |
| ⁶ನಾಗ ಗಾಂಡನು ತನ ಕೊಡಗಿಯ | ¹³ ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| ⁷ [ಗ] ರಡಿಯ ಪುಂಬಳಿಯ ಬುಮಿಯಲ ಯೆ | |

3

ಅದೇ ಚಂದ್ರವಳ್ಳಿಯಲ್ಲಿರುವ ಬರಗೇರೆಯಮ್ಮನ ಗುಡಿಯಮುಂದೆ ಬಿದ್ದಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಎಡಭಾಗದಲ್ಲಿ.

- | | |
|-------------------------|------------------------|
| ¹ ಬರಗೇರೆಯಮ್ಮ | ⁴ ಕೋಳದ ನಂ |
| ² ನ | ⁵ ಗಮ್ಮನ ಸೇವ |
| ³ ಸೇವ | |

4

ಚಿತ್ರದುರ್ಗದ ಬೆಟ್ಟದಮೇಲೆ ಹಿಡಿಂಬೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿರುವ ಸಣ್ಣ ಗುಡ್ಡದ ಶಿವಾಲಯದ
ಒಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಉತ್ತರದಕಡೆ.

- ¹ ಮದಹಳ್ಳಿ ರುದ್ರಪನ ಮಗ ಯಿರಪ ಮಾಡಿದ ಶಿವ ಆಲಯ

5

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿ ಧವಳಪ್ಪನಗುಡ್ಡಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಗುಹೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 3'-9" × 2'-9"

- | | | |
|----------------------------|--|-----------------------|
| ¹ ಶ್ರೀ ಸಿವ ಶಿರ | | ⁴ ... ಓಸಿದ |
| ² ಕೊಳಾಳ ಸಿ | | ⁵ ಬಾರಹ |
| ³ ದೃ ಧಕ್ತರು ಕರ್ | | |

6

ಅದೇ ಧವಳಪ್ಪನಗುಡ್ಡವನ್ನು ಏರುವಾಗ ಅರ್ಧದಾರಿಯಲ್ಲಿ ಗಣೇಶನ ಎದುರಿನಲ್ಲಿ ಇರುವ ಪಾವಟಿಗೆಯ ಮೇಲೆ.

- | | | |
|---------------------------|--|------------------------|
| ¹ ಶ್ರೀ ಪ್ರಮಸಂಗ | | ² ಪನ ಹೆಶರು. |
|---------------------------|--|------------------------|

7

ಚಿತ್ರದುರ್ಗದ ಊರಿನಲ್ಲಿರುವ ಮ|| ರಾ|| ರಾಯರ ಶ್ರೀನಿವಾಸಜೋಯಿನರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (ಒಂದು ಹಲಗೆ).

ಪ್ರಮಾಣ 8" × 5"

(ಮುಂಭಾಗ)

- ¹ ಶ್ರೀಮದ್ಭಕ್ತಪಾಲ ಶ್ರೀ ವೇಣುಗೋಪಾ
- ² ಲ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುಧಯಾ | ಶಾಲ
- ³ ಪಾಹನ ಶಬ ವರುಷಂಗಳು ೧೫೯೫
- ⁴ ಣೆ ಪ್ರಮದಿಚಿ ನಾಮಸಂವತ್ಸರ
- ⁵ ದ ಶ್ರಾವ ಶುಭ ೫ ನೋಮವಾರದ
- ⁶ ಲ್ಲಾ ಶ್ರೀಮಂತ್ರಿಹಾನಾಯಕ ಕಾಮಗೇರೆ ಕೊ
- ⁷ ಮಾರ ಮೆದೆಕೆರಿನಾಯಕರೂ ಶ್ರೀ ಪೊ
- ⁸ ದೊಳಲ ಗೋಪಾಲಸ್ವಾಮಿ ರಘೋತ್ಸವಕ್ಕೆ ಬಂ
- ⁹ ದಲ್ಲ ದಾಸಪೂಳಿಗೆ ಯಾರೂ ಯಿಲ್ಲವೆಂದು
- ¹⁰ ಆಚಾರರು ರಂಗಪತಿಆಚಾರ್ಯರೂ ಹೇ
- ¹¹ ಳರಾಗಿ ವಿಚಾರಿಸಿ ತಿಂಮ್ಮಳಯ್ಯನ
- ¹² ಸನ್ನತಿಯ ಹೆಳೆಹೆಯ ಕುಂಟಿ
- ¹³ ಟಿಗರ ಪಾರಿಕ್ಲದಾಸನ ಮಗ ತಿಂಮ
- ¹⁴ ದಾಸನ ಮಗ ಲೋವಿದಾಸಗೆ ಶ್ರೀಸ್ವಾಮಿ
- ¹⁵ ಯವರ ಪಾರಿಪೂಳಿಗೆ ಶಂಬು ಜಾಗಟೆ
- ¹⁶ ಗುಡಿಕಾವಲು ಅದ್ವೈತಮುದ್ರೆ ಸಹ ಅಪ್ಪಣೆ ಪಾ

- ¹⁷ ಲಿಸಿ ಧರ್ಮಕೊಟ ಸ್ವಾಸ್ತಿಗೆ ಸರಿಕಟ್ಟಿ ಮುಂ
- ¹⁸ ದಣ ಪೊಲ ರ|| ಬಿಜವರಿಯಂಟು
- ¹⁹ ನೇರಿನ

(ಹಿಂಭಾಗ)

- ²⁰ ಮಾನದ ಮೊರವ
- ²¹ ತ್ರಮೆಟಿಕೊಳಗ ಸಂತೆ ಪಸಿಗೆ ಗುಡಿ
- ²² ಮುಂದಣ ಮನೆವಾರ ಸಪ || ನಡ
- ²³ ಸ ಹಳಿ ಶಾನುಧಾವ ಹಳ್ಳಿ ತಿಂಮಪಗೆ
- ²⁴ ಗಾಡ ಜಾಗಯ್ಯ ತಳವಾರ ಚಿಣಗೆ
- ²⁵ ಸಹ ತಾಕಿತಿ ಮಾಡಿಸಿ ದಯಮಾಡಿ ಬ
- ²⁶ ರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಾ ಯೀಧ
- ²⁷ ಮ್ಹಕ್ಕೆ ಯಾರು ಅಳುಪಿದರೂ ಅನೇಕ
- ²⁸ ಪಾತಕಕೆ ಹೊಗೊರು ಸರ್ವಮಾನ್ಯ ಪಾಲ
- ²⁹ ನೆ|| ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ ವಿಪ್ರದತ್ತಾ
- ³⁰ ನಹೋದರಿ | ಅಂನ್ಯದತ್ತಾಚಿ ಮಾತಾ
- ³¹ ಚಾ ದತ್ತಭೂಮಿ ಪರಿತ್ಯಜೇತ್.

ಹಾಸನ ದಿವ್ಯ ಕ್ಷಿಪ್ರ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

8

ಬೇಲೂರಿನ ಕೇಶವದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನ.

- 1 “ ಮುಷೂರ್ತಮತಿ ಜೀವೇತ ನರಶ್ಚುಕ್ಲೇನ ಕರ್ಮಣಾನಾಕಲ್ಮಷು
- 2 ಪಿ ಕ್ಲೇನ ರೋಕದ್ವಯವಿರೋಧಿನಾ||ಇನ್ನೀಮರ್ಯ್ಯಾದೆಯಂ ಶ್ರೀಕೇ
- 3 ಶವಪುರದೊಳಗೆ ಜೀವಿತವರ್ಗದೊಳಗೆ ಒಂದು ಹಣವಾದಡಂ ಪ್ರ
- 4 ನಾದದೊಳಗೊಪ್ಪಿಂಪವಾದಡಂ ಬೆಣ್ಣೆಯೂರು ಮುಗುಳಿಯೊ
- 5 ಳಗೆ ನೂಟುಕಂಬವಾದಡವನುಧವಿಸುವ ಪುರುಷನಾದೊಡಂ
- 6 ಸ್ತ್ರೀಯಾದೊಡಮವಶ್ಯಕಾರ್ಯಮುಂತಾಗೆ ಯೂರಿಗೆ ಹೋದದಿ
- 7 ವನಮುಂ ಪ್ಯಾಧಿಯಾಗಿದ್ದವನಮುಂ ಹೊಜಗಾಗಿ ಶ್ರೀಕೇಶವ
- 8 ದೇವರಿಗೆ ನಿತ್ಯಸೇವೆಯಂ ಮಾಡದಿದ್ದಡೆ ತಮಕುಲದಿಪ್ಪತ್ತೊಂದು
- 9 ತರೆಯಪಿತ್ತಗಳಂ ಸ್ವಹಸ್ತದಲು ವಧಿಯಿಸಿದ ದೋಷ ಸತ್ಯಂ
- 10 ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯ ಧುಜಮುಚ್ಯತೇ ವೇದಶಾಸ್ತ್ರಾತ್
- 11 ರಂ ನಾಸ್ತಿ ನದ್ಯೈವಂ ಕೇಶವಾತ್ಪರಂ ಶ್ರೀನಾರಾಯಣಾಯನಮಃ

9

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

೧ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ| ತ್ರೈ
- 2 ಯರೋಕ್ಯನಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯಫಂಥವೇ ||೧|| ಆರುಣಸರಸಿ
- 3 ಜಶ್ರೀ ಸೋದರೈರತೃದಾರೈಃ ಅಖಿಲಭುವನರಕ್ಷಾದೀಕ್ಷಿತೈರ್ದುರ್ವಿಪಾತ್ಯಃ ತರುಣತುಲ
- 4 ಶಿಮಾರಾಲಂಕೃತೋರಸ್ಥಲಶ್ರೀ ಕರುಣಯತು ಸದಾ|ವಃ ಕೇಶವೇಶಃ ಕುಪೇಶಃ ||೨|| ಪಾಂತುಪೋಜ
- 5 ಲದಶ್ಯಾಮಾಶ್ಚಾಂಗಪ್ರಾಪ್ತಪಾತಕಕರ್ಶಾ|ತ್ರಯರೋಕ್ಯಮಂಟಪಸ್ತಂಭಾಃ ಚತ್ವಾರೋ ಹ
- 6 ರಿ ಬಾಹವಃ ||೩|| ಸ್ತುತಿಶ್ರೀಜಯಾಧ್ಯುದಯಾ ಶಾಲಿವಾಹನಶಕವರಾಫ ೧೪೯೧ನೆಯ
- 7 ಸಂದವರ್ತಮಾನ ಶುಕ್ಲಸಂವತ್ಸರದ ಶ್ರಾವಣಶುಭ ೧೧ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
- 8 ಜಪರಮೇಶ್ವರ ರಾಜಕುಲತಿಲಕಚೂಡಾಮಣಿ ಪೂರ್ವ ಪಶ್ಚಿಮ ದಕ್ಷಿಣೋತ್ತರ ನಮುದ್ರೈಕನಾಯ
- 9 ಕ ಧರಣೀವರಾಹ ಮೇದಿನೀಮೀನಯರಗಂಡ ಕಠಾರಿಯ ಸಾಳುವ ಶ್ರೀವೀರಪ್ರ
- 10 ತಾಪ ವಿಜಯ ಸದಾಶಿವ ಮಹಾರಾಯರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃಥ್ವೀರಾ
- 11 ಜ್ಯಂಗೈಯ್ಯುತಿರ್ಪಲ್ಲ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಕುಲದೇವತಾ ಚತು
- 12 ರ್ದಶ ಧುವನಾಧೀಶ್ವರಾ ಧಕ್ತಜನಧಯುಧಂಜನ ಪಾಂಚಜನ್ಯಧರಣೀಧರ
- 13 ಸರ್ವದೇವತಾಮುನಿಜನಸ್ತೋಮಾ ಆಕ್ಷಯಪಾತ್ರಹಸ್ತ ಅ
- 14 ಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ಅ
- 15 ಕಮಲರೋಚನ ಕಮಲಸಂಭವಶಿತಾ ನಾರದಾದಿ ಮುನಿನಾಥವೇದಗಿರಿವೀಶಾ
- 16 ಧೀಶ್ವರ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲಕ ಅಖಿಲವ (ಅಭಿನವ) ಕ್ಷೋಣೀವೈಕುಂಠವೆನಿಪ ವೇ
- 17 ರಾಪುರದ ಶ್ರೀಚೆನ್ನಿಗರಾಯರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀವೀರನ
- 18 ದಾಶಿವರಾಯರ ಹಡಪದ ದವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವರಾಧೀಶ್ವ

- 19 ರ ಸಿಂಧು ಗೋವಿಂದ ಸಿತಕರಗಂಡ ಬರಿದ ಸಪ್ತಾಂಗಪರಣ ತುರಕದಳವಿಭಾಡರಾ
 20 ದ ಕಾಶ್ಯಪಗೋತ್ರದ ಯೆಹಕೃಷ್ಣಪನಾಯಕರ ಕೊಮಾರ ಶ್ರೀವೆಂಕಟಾದ್ರಿನಾಯಕ
 21 ರ ಹದಪದ ಪಾಪತಿಂಮಯನಾಯಕರ ಕೊಮಾರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
 22 ಹೆಸರ ವೆಂಕಟಂಮನೂ ತಂಮ ನೇವೆಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತಂದರೆ
 23 ಕೃಷ್ಣಪನಾಯಕರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ವೆಂಕಟಪನಾಯಕರಿಗೆ ಪುಂಜ್ಯವಾಗಬೇಕೆಂ
 24 ದು ಸ್ವಾಮಿಯ ಅಮೃತಪದಿಗೆ ಮಧ್ಯಾನ್ಮದ ಅವಸರಕ್ಕೆ ದಿನ ಗಕ್ಕೆ ಹರಿವಾಣ ಗಕ್ಕೆ ಅಕ್ಕಿಪಡಿ
 25 ಲಲೂ ಹರಿವಾಣ ಗಂಕೆ ಪಡಿ ಲಂಕೆ ಅಕ್ಕಿ ಮಣುಗುರ್ ೨ಕೆ ನೆಲುಬು 10 ರಲೂ ತಿಂಗಳು ಗಕ್ಕೆ
 26 ನೆಲುಬು ೭||ಲೂ ತಿಂಗಳು ೧೨ ಉವರುಶ ಗಕ್ಕೆ ಮಣುಗುರ್ ೧೦ ಕೆ ಗ ೧೦೦ ನೂ ನಾ
 27ಗಗ ೧೨ ಭಜಾರಾಧ್ಯರಿಗೆ ಗ ೨ ವೇದಾಂತಿಗಳು ಗ ೨ ಆ(1).....ಗ೧೧೭ ಕೆ
 28ನೆಲುಬು ೬೦ಕೆ ವಸ್ತಾರೆಯ ಸೀಮೆಗೆ ಸಲುವಜೆವಣೆ

೨ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 29 ಗೆ ನಾಡೊಳಗಣ ದಣಾಯಕನಹಳ್ಳಿಯಗ್ರಾಮ ವೆಂಕಟಾದ್ರಿನಾಯಕಯ್ಯನ
 30 ವರು ತಂಮ ತಂದೆ ಪಾಪತಿಂಮಯನಾಯಕರಿಗೆ ಉಂಬಳಿಯಾಗಿ
 31 ಪಾಪತಿಂಮಾಪುರವೆಂಬ ಪ್ರತಿನಾಮಧೇಯವನೂ ಮಾಡಿ ವೆಂಕಟಾದ್ರಿನಾಯಕರಿಗೂ ತಂಮ
 32 ತಂದೆ ಪಾಪತಿಂಮನಾಯಕರಿಗೂ ಪುಂಜ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ ಚೆನ್ನಿಗರಾಯ[ಹಿ]
 33 ರಂಜ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಶಯದಿಂ ಸಮರ್ಪಿಸಿದ
 34 ಧರ್ಮಶಾಸನಾ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆಯ ವಿವರ||ಕೊರಟಿಕೆರೆ F ಗ್ರಾಮದ
 35 ಲಸೀಮೆಯಿಂಪಡುವಲೂ ಯೆಗಚಿನದಿಯಿಂದ ಮೂಡಲು ಚಿಕ್ಕಬೇಡಗೆರೆ F ಹೆ
 36 ರುಬಿಹಳ್ಳಿಯಿಂದ ಬಡಗಲೂ ಕಂನಯಕನಹಳ್ಳಿಯಿಂದ ತೆಂಕಲು ಯೀಚತುಸ್ಸೀ
 37 ಮೆಯೊಳಗುಳ್ಳ ನದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ
 38 ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಂಮೃತವನು ಸ್ವಾಮಿಯ ಶ್ರೀ ಪಾದಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ
 39 ಯಧರ್ಮಶಾಸನದಲಿಬರೆದ ಹರಿವಾಣ ಗಂಕೆ ವೆಚ್ಚನಿರ್ವಯ
 40 ಊ||ಚೆನ್ನಿಗರಾಯರ ಊಳಿಗದ
 41 ದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಸಲುವಹರಿವಾಣ
 42 ಕಣದನೇರು ಗಕ್ಕೆ ಹರಿವಾಣ ೧ ಲೆಖದಲಿ ಹಂಚಿಕೊಂಡು
 43 ಹೋಗುವಯೀಧರ್ಮ ಶವಿವರು ತಂಮ ತಾಯಿತಂದೆ ಗುರುಸಹೋ
 44 ದರರನೂ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದನುಪಾಲನಂ ದಾನಾತ್ಮ್ಯರ್ಗ
 45 ದಾನಪಾಲನಯೋರ್ವಧ್ಯದಾನಾತ್ಮ್ಯಯೋರ್ವಧ್ಯಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 46 ಮುಪಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ||ಸ್ವದತ್ತಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹೇರಿತ ವಸುಂಧರಾಂ
 47 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹೇರಿತ ವಸುಂಧರಾಂ
 48 ಷಷ್ಠಿವರ್ಷನಪಸ್ತಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಪಿಃ

10

ಅದೇ ಬೇಲೂರು ತಾಲೋಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಕಪುರಿ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವಾಲಯದ ಬಳಿ
 ನಟ್ಟ ಕಲ್ಲು.
 ಪ್ರಮಾಣ 3' x 2'

- 1 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
 2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
 3 ಮೂಲಸ್ತಂಧಾಯ ಸ್ವಸ್ತಿಸಕ ವ
 4 ರಿಸ ಸಾವಿರದಾಜನೆಯ ದುರ್ಮತಿಸಂ
 5 ವತ್ಸರದ ಚೈತ್ರ ನು ೧೮ ಕಪುರಿಯ ತಳಾರಿ
 6 ತಗರೆಯು ಪೆಂಡಿರುಡೆ ಚಿಣ್ಣಿಗ
 (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

11

ಅದೇ ಕಪುರಿ ಗ್ರಾಮದಬಳಿ ರಾಮೇಗೌಡನ ಗವ್ವೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-6"

- 1 ಕಾಳಜುತ ನ ಉಪದರದ ಚದು
- 2 ತ್ರ ಶುಂಠಿ ಲಿ ಶ್ರೀಮತು ವೆಂಕಟಪ
- 3 ದ್ವಿನಾಯಕಾರ ಕಾರ್ಯಕ ಕರ್ತರಾದ
- 4 ಪನತಂದುನಾಯಕರು ಕಲರೆ ರಾ
- 5 ಮನ ಗವ್ವೆಗೆ ಕೊಟ್ಟ ಹುಲ್ಲುಕೊಡ
- 6 ಗಿ ಉರಣಿವಾಗಿ ನಾಲು ಸೇನೆಗೆ ಕೊಟ್ಟಂ
- 7 ದ ಗವರು ಪುರು ಉಂಬಳಿ ಪಾಕಿಸಿ ಕಾ
- 8 ರಬಾಗಿಲ ಕಾಟನಾಯಕರ ಮಗ ಕಪುರೆ
- 9 ಯ ರಾಜವಗಾಲುಬುಗಲ ವಲಿತ ಸೇನಮೋವ
- 10 ಬಿಕ್ಕರನಯರಾಜರವ

12

ಅದೇ ದೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಹಳೇಬೀಡು ಕೆರೆಯ ಹೊದಲನೆಯ ತೂಬಿನ
ಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 1' × 4'

- 1 ಸ್ವಸ್ತಿ ಸಕವರ್ಧ ಕಲನೆಯ ಸುಬಕ್ಷಣ್ಣಂವತ್ತರಂ ಪ್ರವರ್ತಿಸೆ ಅನುಪಮನಿಸಿದ ಸ್ವದಕಾಮನಾಮ ಪೂಯ್ಯ
ಳವ ನನ್ನನಂ
- 2 ಜಗದವಿಕಂ ಸಿನೆಮಾವಿಕಂ ಪೂಯ್ಯಳನಿಸಿ ಬಿರಂ ಗಂಗವಾಡಿ ಪುಂ ಪಾಳನುಪುಂ|| ಅಪಟಂ ಹೋರನಮುದ್ರದೊಳ್ಳ
- 3 ಮುಡಿಕ್ಕೋದ್ದೇಶ ಶ್ರೀನಮಾಲಂಗಾಪಾದಪದಂ ಸಪ್ತಬಸಂಕಪಾದಿನಪದಂ ರಾಜ್ಯಂಗಮುತ್ತಿಟ್ಟು ಬೀವ ದ
- 4 ಮೋಪೇಶವಪ್ರವೃತ್ತಿರಿದಳ ಸರ್ವಾರ್ಥಂ ವಿಶೇಷ ಪ್ರವಾಸದೋ ಕುಂಬನುವಾಪ್ರಸಕ್ತಿಸವನಾಚಂಪ್ರಾಕ್ಟ
- 5 ಕಾರಂಬದಂ || ರಕ್ತಸಪ್ತೇಮ್ಯುಳನುಗ್ರಹಕ್ಕಂ ಯಾದವಕುಳಂಬುಚಾಕ್ಟಂ ಮುದದಿಂದಿಕ್ಕಿಸಿದ ನೆನೆ
- 6 ನಿನಂ ಮೇಲಕ್ಕಮನೀಕೆಚೆಗೆ ರಾಜವಗಾಂನಾಶನೃಪಂ || ಬಿತ್ತುವಲ್ಲಮಂ ಮೇಲಕ್ಕಕ್ಕೆಟಿಟ್ಟಂ ||

13

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಚಪ್ಪಡಿಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಮಾಪ ಬ ೧೧..... ಬಂಟೇಶ್ವರವ ಮಲ್ಲದುಬೀ
- 2 ಯನಾಯಕ ಥಂಡಾರಿ ನಾರಣಪೇವ
- 3 ಮಾಡಿ ತಕುಕಾರೊಟಿಶ ಪೂಪಯು..... ಬೀಯು.....
- 4 ರ ಮುಂದಿಟ್ಟು ಅ ಬಂಟೇಶ್ವರವ ಮಲ್ಲಬೀಯು..... ವರ್ಮ
- 5 ಕೆ ಆರುಬಂದು ಕೊಡಂಕಿದೊಡಂ ಅ ಮಲ್ಲಬೀಯು
- 6

14

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯಪೇಳಗೆ ನ್ಯಾನಮಂಟಪದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- 1 ಶ್ರೀಮದ್ವೇದಾನುರಾಹೀಂದ್ರಪೂಜಿತಶ್ವಾಂಗಜನ್ಮ ಜಿವ್ವೇವಃ ಶ್ರೀ
- 2 ವೀರಶೇಖರೇಶಃ ಪಾಯಾದ್ವಬ್ಬಜನಬ್ರಹ್ಮಾನ್ || ಶ್ರೀಮಶ್ಲೋಕೈಕವಿಶ್ವಾ
- 3 ತಮೂಲಸಂಪೂರ್ಣವಿರಾಜತೇ ಕೊಣ್ಣ ಕುನ್ಯಾನ್ಯಯಸ್ತತ್ರ ದೇಶೀಯಾಬ್ಬಗಣಾ
- 4 ಗ್ರಣೀ || ಶ್ರೀವೀರಣಂದಿಸಿದ್ಧಾನ್ತಚಕ್ರವರ್ತ್ಯನುಬೋಮಹಾನ್ ಶ್ರೀಮದ್ವಾ
- 5 ಪುಬಲೇನಾಮ ಮುನಿಃ ಸಿದ್ಧಾನ್ತಪಾರಗಃ || ಸಕಳಜ್ಞ ಪ್ರತಿಪಾದಿತೋಧಿಯನಯಾ

- 6 ಭಿಕ್ಷಾ ನಸಂಪನ್ನ ಕೋ ಮದನೋದ್ಯದ್ಧ ವದಾವತೋಯದವಿಭುಸ್ಸದ್ಧ ಮರಕ್ಷಾಮಣಿಃ ದಳಿತಾ
7 ಪ್ಲಾದಶ ಸತ್ವದಾತ್ಮನಿಪುಣಃ ಪಡ್ಧೈವೈದೀ ಜಯತ್ಯವಿಳೋಬ್ಧೀನುತಚಾರುಬಾಹುಬಲಸಿದ್ಧಾನೀಶ್ವರ
8 ಃ ಸನ್ಮುನಿಃ || ತಸ್ಯಾಗ್ರಬಿಷ್ಣೋಬಿಳಶಬ್ದ ಶಾಸ್ತ್ರಪಾರಂಗಮಃ ಸ್ವಾತ್ಮಸುಖಾನುವರ್ತಿ | ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಕುಶ
9 ಲೋವಿಭಾತಿ ಕಾಮಾಂಬುಜೇನ್ದುಃ ಸಕಳೇನ್ದುಯೋಗೀ || ಅರ್ಹಣ್ಣಿಮುನೀಂದ್ರಾಣಾಂ ಚಾರಿತ್ರಂ ವಿಸ್ತಯಾವಹಂ
10 ತೇಷಾಂ ಪ್ರಣಯಿನೀ ವಾಣೀ ತಸ್ಯಾಸ್ತನ್ಮನಯಃಪ್ರಿಯಾಃ || ಜಲ್ಪವಿತಂಡಕಥಾಸು ಚ ಶಬ್ದಾಗ
11 ಮಜಿನಮುಖೋತ್ಪಪರಮಾಗಮಯೋರನಿಧ್ರಂ ಯಚ್ಚಿತ್ತಂ ಸತ್ತ್ವವಿದ್ಯಾರುಹೋರ್ಹಣ್ಣಿ
12 ಮುನಿಃ | ಏಪಶ್ರುತಗುರುರ್ಯಸ್ಯ ಸಕಳೇನ್ದುಮಹಾಬ್ರತೇಃ | ತಸ್ಯವಿದ್ಯಾಮಹಾಪ್ರಾಧಿಮ್ಯಾ
13 ದೃಶ್ಯವ್ಯಣ್ಣ್ಯತೇಕಥಂ || ಇತ್ಯಂಧೂತೋಯಮೀಶೋವರಜಿನಮುನಿ ಸದ್ವೃಂದಮಧ್ಯೇ ವಿರಾಜತ್ ಪಡ್ವಿಂಶತ್ಯರ್ಧಿ
14 ತೋರೂರ್ಜಿತಚರಿತಪರಃ ಸಪ್ತತತ್ವ ಪ್ರವೇದೀ ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಷಟ್ಪದ್ವಿಗುಣಿತ ಸುತಪಾಶ್ಚರ್ಯ್ಯ
15 ವರ್ಯ ಪ್ರಸಿದ್ಧೋ ದ್ವಾತ್ರಿಂಶದ್ವಾಗಸದ್ವಾವನಯುತ ಸಕಳೇನ್ದುಬ್ರತೀನ್ಮೋ ವಿಭಾತಿ || ಏವಂಕತಿಪಯ
16 ಕಾರೇ ಪ್ರವರ್ತಿತೇ ಗ್ರಾಮನಗರಖೇಡೇಷು ತತ್ರತ್ಯಾಭಿಷ್ಣೋತ್ಪಳವಿಕಾಶಯನ್ ಸಕಳಚ್ಛಮು
17 ನಿರಾಯಾತಿ || ಸತ್ಪಾಂಡ್ಯದೇಶಮಧ್ಯಸ್ಥಿತ ಬಿಳಿಚಾಗ್ರಾಮಚೈತ್ಯಗೃಹಮಾಸಾದ್ಯ ಜ್ಞಾತ್ಯಾ ಸ್ವಾನ್ವಯಂ
18 ತ್ರಿದಿನಾದನಶನವಿಧಿನಾ ತ್ರಿವಿಷ್ಣುಪಂ ಸಂಪ್ರಾಪ್ತಃ || ಸಪ್ತಾಗ್ರಬಾಣೇನ್ದುಶಬಿಪ್ರಮಾಬ್ರಶಖಾಖ್ಯೇ ಮ
19 ನೃಥವತ್ಸರೇಚ | ಸತ್ಪಾಲ್ಗನೇ ಶುದ್ಧತೃತೀಯಕೇನ್ದು ವಾರೇಽಗಮತ್ ಶ್ರೀಸಕಳೇನ್ದು ದೇವಃ ಆರುಹನ್ನಮಃ
20 ಶ್ರೀಮದ್ವೀರಣ್ಣಿಸಿದ್ಧಾನುಚಿತ್ರವರ್ತಿಗಳ ಸಧರ್ಮರಪ್ತ ಬಾಹುಬಲಸಿದ್ಧಾನಿ ದೇವರೇ ದೀಕ್ಷಾ
21 ಗುರುಗಳ ಶ್ರೀಮದರ್ಹಣಂದಿತ್ಯವಿದ್ಯದೇವರ ಶ್ರುತಗ ರುಗಳಮಪ್ತ ಶ್ರೀಸ
22 ಕಳಚ್ಛಮು ಧಚ್ಚಾರಕದೇವಗ್ನೇ ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋರಸಮುದ್ರದ ಸಮಸ್ತಭವ್ಯ
23 ನಗರಂಗಳ ಪರೋಕ್ಷವಿನಯಾರ್ತ್ವವಾಗಿ ಮಾಡಿಸಿದ ನಿಶಿಧಿ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

15

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯ ಕಟ್ಟೆಯಲ್ಲಿ ಸ್ನಾನಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ೧ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನು ಮಹಾ ಮಣ್ಣಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡುಗೊಣ್ಣು ವೀರಗಂಗ ಹೊನ್ನಣದೇವರು ದೋರಸಮುದ್ರ
3 [ದ] ಲು ಸುಖಸಂಖತಾವಿನೋದದಿಂದ ರಾಜ್ಯಂಗಯುತ್ಪವಿರೆ ಮದ
4 ನು ತಗರ್ತಿ ಕೊಲೆಯಹತ್ತಿ ಹೆಂಗಳಿಕ್ಕೂಡೆ ಹೇಟಾರ
5 ವ ಮಾಡುತ್ತವಿರಲು ಹೊನ್ನಣದೇವರು ಕಂಡು ವರುಡೆಚಾಯ
6 ಯನಾಯಕನಂ ಕರದು ಬೆಸ [ಸಿ] ದೊಡೆ ಅಣತಿಯ ಪಣದೆ ಚಾ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-9" × 2'-0"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ನೊಳಂ
2 ಬವಾಡಿ ಬನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳವೀರಪ್ರತಾಪ ಹೊಯ್ಸ
3 ಳ ವೀರಬಲ್ಲಾಳದೇವನು ದೋರಸಮುದ್ರದ ನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋ
4 ದದಿಂದ ಪೃಥ್ವೀರಾಜ್ಯಂಗಯುತ್ಪಮಿರಲು ಸಾವ್ಯರಿ ಸಂವತ್ಸರದ ಮಾ
5 ಗ್ಗನಿರ ಬಹುಳ ದಶಮಿ ಅದಿವಾರದಂದಂದು ಆ
6 ನಂದರೆಯಾ ಹ [ವದಲ] ಹೆಂಗೊನುರೊಡೆಯಂ ಬೂವರಿ [ಗಾ] ಪುಂಡ
7 ವಿಜಯನ ಅಣ್ಣ ರೇಶಣನು ಸುರಲೋಕ ಪ್ರಾಪ್ತ
8 ವಿಜಯ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೩ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-9"

- 1 ಜನನಾತ್ಮೀಯೇಷ್ವದಯ್ಯಂ ನಿಜಗುರು ನಯಕೀರ್ತಿಬ್ರತೀಶಂ ಲಸದ್ಭೂವಿ
2 ನುತಂ ತಾನುಕ್ಕಿ ಸೆಟ್ಟಿಪ್ರಭು ಪಿತೃ ತನಗೇಕವೈತಾಯಂದೊಡ್ಡಿನೀ ವನ

- 3 ಧಿ ವ್ಯಾವೃತ ಧಾತ್ರೀತರದೊಳದೇಂ ಭಣ್ಣೋದ್ಧವ ಬ್ರಾತದೊಳೊಡಿ ನಿತಾಂ
 4 ತಂ ನಾಮಿಸೆಟ್ಟಿನ್ನುಟವಿರದಯಲೊಲಕ್ಕಿ ಯಂ ತಾನೆವೆತ್ತಂ ||೧೧||
 5 ಅನಾತಂ ಪ್ಪವಹಾರದಿ.....ಮುತ್ತ.....ವಿಕ್ರಮಾಕ್ರಾನ್ತ.....
 6 ಳವೇವ.....ಮಾನಾತಂ ದೊ.....
 7 ಕೊಂಡು.....ಸ್ವಾಂತಂವಿಶ್ವತನಾ
 8 ಮಿನೆಟ್ಟಿದವದೊಳ.....ಕೈವಲ್ಯಮಂ ತಾಳಿದಂ ||

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

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ವನ್ನಾರೆ ಹೋಬಳಿ ಕೊಡುಪಳ್ಳಿ ಆಗ್ರಹಾರದಲ್ಲಿರುವ ಪಟೇಲ್ ಸುಬ್ರಾಯಪುರಾಣಿಕರಲ್ಲಿರುವ
ನನ್ನ ದಿನ ಕೈಬರಹದ ಪ್ರತಿ.

- 1 ಹುಪ್ಪರ ಮಹಾರಾಮರು ಶೃಂಗೇರಿ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಳ್ಳಿಗ್ರಾಮ
 2 ವನ್ನು ಉತ್ತರವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಈ ಗ್ರಾಮವನ್ನು ಮಠದವರು
 3 ಅನುದವ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳಿಗೆ
 4 ಶೃಂಗೇರಿಯಲ್ಲಿ ಪಟ್ಟವಾದ್ದರಿಂದ ಅವರ ಪೂರ್ವಾಶ್ರಮದವರಿಗೆ ಈ ಗ್ರಾಮ
 5 ಮದ್ದಲ್ಲಿ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದು || ತಾನುಗೊಡಿಗೆಯಲ್ಲಿ ಗವ್ವೆ ಬ ರಕ್ಕೆ
 6 ಸಿನ್ನು ಗ ರ ಗುಟ್ಟಬದುಂಬಿ ಗವೆ ಬಂ | ೧೦ | ಗೆ ಸಿನ್ನು ಗ ೧೦ ಬ
 7 ೨.11. ಚಿಕ್ಕಮಕ್ಕಿಯಲ್ಲಿ ಗವೆ ಬಂ ೨ ಕೈ ಸಿನ್ನು ಗ ೨ ಅಂತು ಗವೆ ಬಂ
 8 ೨೧ | ಕೈ ಸಿನ್ನು ಗ ೨೧ | ೨1 ಸ್ವಾಸ್ತಿಯನಡದುಬರುತ್ತಿದ್ದಲ್ಲಿ
 9 ಈ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳು ಸ್ವರ್ಗಸ್ವರಾಧಮೇರೆ ರಾಮಚಂ
 10 ದ್ರಧಾರತಿಗಳಿಗೆ ಪಟ್ಟವಾದ್ದರಿಂದ ಪ್ರಾಕ್‌ಇದ್ದ ಪೂರ್ವಾಶ್ರಮದ
 11 ವರ ಬದುಕು ಮನ ಯಾವತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ್ದರಿಂದ ಈ ಸ್ವಾಸ್ತೆ
 12 ಗ ೨೧ | ೨1. ಧೂವಿಯನ್ನು ಈ ರಾಮಚಂದ್ರಧಾರತಿಗಳ ಪೂ
 13 ರ್ವಾಶ್ರಮದವರು ಅರಗದ ಕಲ್ಲನಾಥಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿ
 14 ಧಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಅನುಭವಿಸಿಬಂದರು
 15 ಮೇರಾಗಿ ಈ ಗ್ರಾಮದ ಧೂವಿ ಯಾವತ್ತು ಮಠಕ್ಕೆ ನಡದುಬರು
 16 ತ್ತುತ್ತ ಶ್ರೀಮಠದಲ್ಲಿ ಬ್ರಹ್ಮನಾಥದೇವರ ಉ
 17 ಪದ್ರ ಬಹಳವಾಗಿ ದನಾ ಕೊಲ್ಲುತ್ತಿದ್ದಲ್ಲಿ ಈ ಮಲ್ಲಿಧಟ್ಟರ ಮು
 18 ವಾನ್ತ್ರ ಪಂಚಾಕ್ಷರಿ ನರಪರಿಧಟ್ಟರ ಕರಸಿಕೊಂಡು ಈ ಉಪದ್ರವ ನಿಲ್ಲಿ
 19 ಸಿ ಕೊಡದೇಕು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದ ಈ ನರಪರಿಧಟ್ಟರು ಶ್ರೀಮ
 20 ಠದಲ್ಲಿ ಕುಳಿತು ಬ್ರಹ್ಮನಾಥದೇವರ ಕುರಿತು ಪುನಶ್ಚರಣಮಾಡಿದ್ದರಿಂದ
 21 ಅವರಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ್ದರಿಂದ ಈ ದೇವರಿಗೆ ಮುಂದೆ ನಡೆಕೊಂಬಿಗೈ ಕ
 22 ಟ್ತವಮಾಡಿ ಗೊತ್ತಿಗೆ ನಿಲ್ಲಿಸಿ ಈ ದೇವರ ಉಪದ್ರವ ಪರಿಹರಿಸಿದ್ದರಿಂದ
 23 ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಸಂತೋಷಪಟ್ಟರಾಗಿ ಈ ಕೊಡುವಳ್ಳಿ ಗ್ರಾಮ
 24 ದ್ದಲ್ಲಿ ಮಲ್ಲಿಧಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟ ಧೂವಿ ಹೊರತಾಗಿ ಮೇರಾ
 25 ದ ಧೂವಿ ಯಾವತ್ತನ್ನು ಇವರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟಿದ್ದರಿಂದ ಇವರು ಕೊಂಡ

- 26 ನಪಳ್ಯಯಲ್ಲಿ ಮನೆ ಕಟ್ಟಿಕೊಂಡು ಈ ಸ್ವಾಸ್ಥ್ಯವನ್ನು ಅನುಭವಿಸಿ
 27 ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಈ ಗ್ರಾಮಕ್ಕೆ ದೇವರ ಮಕ್ಕಳು ಕುಳಿಗಾರರಾಗಿ ಇ
 28 ವರಿಗೆ ಗಡಿಸುತ್ತಿಗೆ ಭತ್ತವನ್ನು ಹಗಲು ಅಳಕೊಟ್ಟು ರಾತ್ರಿಕಾಲದ
 29 ಲ್ಲ ಪುಂಡುಗಾರರಾಗಿ ಇವರ ಮನೆಮುತ್ತಿ ತಾಪು ಅಳಕೊಟ್ಟು ದ
 30 ತ್ತವನ್ನು ಪುನಃ ತಮ್ಮ ಮನೆಗೆ ಹೊತ್ತುಕೊಂಡುಹೋಗುತ್ತಾ ಇದರು
 31 ಈ ಪ್ರಕಾರ ಕೆಲವು ದಿನ ನಡೆದುಬಂತು ಇದೇ ಪ್ರಕಾರ ಒಂದು ವರ್ಷ
 32 ಭತ್ತವನ್ನು ರಾತ್ರಿಕಾಲದಲ್ಲಿ ಹೊತ್ತುಕೊಂಡು ಹೋಗುವಾಗ್ಯೆ ಭತ್ತದ
 33 ಮೊಟ್ಟೆ ತೂತಾದ್ದರಿಂದ ದಾರೀಕಡೆಗೂ ಚೆಲ್ಲಿದ್ದರಿಂದ ಸೂರೋ
 34 ದಯವಾದವೇರೆ ಈ ಚೆಲ್ಲಿದ ಭತ್ತದ ದಾರೀ ಹಿಡಕೊಂಡು ನೋಡು
 35 ವಾಗ್ಯೆ ಇದೇ ಗ್ರಾಮಕ್ಕೆ ಬಂದದ್ದರಿಂದ ಇವರುಗಳು ಪುಂಡರು
 36 ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುಪುದಲ್ಲ ಎಂಬುದ ಕಂಡು ಶ್ರೀ ಸ್ವಾಮಿಯವರ ಸನ್ನಿ
 37 ಧಾನಕ್ಕೆ ಹೋಗಿ ಇದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡಪುದಲ್ಲ ಈ ಗ್ರಾಮವನ್ನು
 38 ವೃತ್ತಿಶಾಖೆಮಾಡಿ ಅಗ್ರಹಾರವಮಾಡಿ ತಮ್ಮ ಹಸರಲ್ಲು ದಾನಶಾಸನ
 39 ಬರಿಸಿಕೊಡಲೇಕೆಂದು ಹೇಳಿಕೊಂಡದ್ದರಿಂದ ಶ್ರೀ ರಾಮಚಂದ್ರಭಾರತಿ
 40 ಸ್ವಾಮಿಗಳವರು ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೧೩ನೆ ವರ್ಷಮಾನಕ್ಕೆ
 41 ಸಲುವ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ಕೃತ್ತ ದಾನಧಾರಾಪೂರ್ವ
 42 ಕವಾಗಿ ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ನಿರ್ದೇಶವಮಾಡಿ ಬರಿಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
 43 ೧ಕ್ಕೆ ಈ ಗ್ರಾಮ ಒಂದಕ್ಕೆ ಸಲುವ ಗದೆ ಬಂ ೧೫೭ಕ್ಕೆ ವೃತ್ತಿ ೧ಕ್ಕೆ ಗದ್ದ
 44 ಬ ೪೧. ನಾಲ್ಕುಕಾಲು ಬಂಡುಗ ಗದ್ದೆ ಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಮಾಡಿದ
 45 ವಿನಿಯೋಗ ಭಾರದ್ವಾಜನಗೋತ್ರದ ಆಪಸ್ತಂಬಸೂತ್ರದ ಕಲನಾ
 46 ಥಾ ಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೫ ಭಾರದ್ವಾಜನ
 47 ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಪಂಡಾಕ್ಷರಿ ನರಪರಿಧಟ್ಟರ ಮಕ್ಕಳು
 48 ನೀಲೆ ನರಸಿಂಹಧಟ್ಟರಿಗೆ ವೃತ್ತಿ (ನಾಲ್ಕು ವರೆ) ೪ .||. ಪರಿಶಸನಗೋತ್ರದ
 49 ಆಶ್ವರಾಯನಸೂತ್ರದ ನಾಗೋಪಾಧ್ಯಾಯರ ಮಕ್ಕಳು ಉಪಾಧ್ಯಾಯರಿಗೆ
 50 ವೃತ್ತಿ ೧|| ಅವರ ತಮ್ಮಂದಿರು ಕೃಷ್ಣಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಶ್ರೀವತ್ಸಗೋ
 51 ತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ನರಪರಿಧಟ್ಟರ ಮಕ್ಕಳು ನಾರಸಿಂಹ
 52 ಟ್ಟರಿಗೆ ವೃತ್ತಿ .||. ಕಾಶ್ಯಪಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ನರಪ
 53 ರಿಧಟ್ಟರ ಮಕ್ಕಳು ಜನ್ನಾಪಾಧ್ಯಾಯರಿಗೆ ವೃತ್ತಿ ೧ ಭಾರದ್ವಾಜನಗೋ
 54 ತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಯಜ್ಞೇಶ್ವರಧಟ್ಟರ ಮಕ್ಕಳು ಶಂ
 55 ಕರದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ಬೋಧಾಯನ ಸೂ
 56 ತ್ರದ ನಾರಾಯಣಧಟ್ಟರ ಮಕ್ಕಳು ಅಪ್ಪಣ್ಣಾಹಿತಾಗ್ನಿಗಳಿಗೆ
 57 ವೃತ್ತಿ ೧ ಜಾಮದಗ್ನ್ಯಾವತ್ಸ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಸ್ವಾ
 58 ಮಿಧಟ್ಟರ ಮಕ್ಕಳು ಗಣೇಶದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಸಗೋ
 59 ತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಲಕ್ಷ್ಮೀಕಾಂತಧಟ್ಟರ ಮಕ್ಕಳು
 60 ರಾಮಾಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕೌಶಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
 61 ಹರಿಧಟ್ಟರ ಮಕ್ಕಳು ಅನಂತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಷ್ಣುವರ್ಧನ
 62 ಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಶಂಕರಧಟ್ಟರ ಮಕ್ಕಳು ಗು
 63 ಡ್ಯ ವಿಷ್ಣುಗಳಿಗೆ ವೃತ್ತಿ ||| ಕೌಶಿಕಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ
 64 ರಾಮಾಧಟ್ಟರ ಮಕ್ಕಳು ಪೆರಮಾಳುಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪ
 65 ಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ಮುಕುಂದಧಟ್ಟರ ಮಕ್ಕಳು ದೇ
 66 ವರಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂ
 67 ತ್ರದ ಮಾಧವಧಟ್ಟರ ಮಕ್ಕಳು ದೇವೇಂದ್ರಪುರಾಣಿಕರಿಗೆ ವೃತ್ತಿ ೧
 68 ಭಾರದ್ವಾಜನಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ನಾರಸಿಂಹಧಟ್ಟ
 69 ರ ಮಕ್ಕಳು ಅಚ್ಯುತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ||| ಗೌತಮಗೋತ್ರದ ಜೈಮಿ
 70 ನಿ ಸೂತ್ರದ ತಿರುಮಲಧಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಧರಧಟ್ಟರಿಗೆ

- 71 ವೃತ್ತಿ ಂ ಆತ್ಮೀಯಸಗೋತ್ರದ ಆತ್ಮರಾಯನಸೂತ್ರದ ದೇವರಥಟ್ಟಿ
 72 ರ ಮಕ್ಕಳು ನರಸಿಂಹಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ಕಾಶ್ಯಪಗೋತ್ರದ ಆತ್ಮರಾ
 73 ಯನ ಸೂತ್ರದ ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಕಾಂತ ಭಟ್ಟರಿಗೆ
 74 ವೃತ್ತಿ ಂ ಹರಿತಸಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ನಾಗಾಭಟ್ಟರ ಮಕ್ಕಳು ಶಂಕರ
 75 ಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಆತ್ಮರಾಯನ ಸೂತ್ರದ ಪದ್ಮನಾಭಭಟ್ಟರ
 76 ಮಕ್ಕಳು ಕೇಶವಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ಂ ವಸಿಷ್ಠಗೋತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ
 77 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಮಕ್ಕಳು ನಾಗಣ್ಣಗಳಿಗೆ ವೃತ್ತಿ || ಮಪುಷ್ಪಗೋತ್ರದ
 78 ಆತ್ಮರಾಯನ ಸೂತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಭಟ್ಟರಿಗೆ ವೃ
 79 ತ್ತಿ ಂ ಮಾನಿಭಾರ್ಗವಗೋತ್ರದ ಆಪಸ್ತಂಬ ಸೂತ್ರದ ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳ ಮಕ್ಕಳ
 80 ಕಪಡೆ ಮಲ್ಲಭಟ್ಟರಿಗೆ ವೃತ್ತಿ || ಆತ್ಮೀಯಸಗೋತ್ರದ ಆತ್ಮರಾಯನ
 81 ಸೂತ್ರದ ಲಿಂಗಣ್ಣಗಳ ಮಕ್ಕಳು ಗೂಳಪ್ಪಗಳಿಗೆ ವೃತ್ತಿ .||. ಮಹಲಕ್ಷ್ಮಿದೇವ
 82 ರಿಗೆ ವೃತ್ತಿ ||| ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ವೃತ್ತಿ ಂ ಗಾಯತ್ರೀ ಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ |||
 83 ಅಲ್ಲಹಾಳಿಗಳಿಗೆ ಹಳ್ಳಿಮಕ್ಕಗೆ ಚಿಂಕರಾಗಿ ದೊಡ್ಡ ಕಲ್ಲಮಕ್ಕೀಮೇಲೆ ಚಿಂ
 84 ಕನೀರುವರಿಯಾಗಿ ನೀಲಿ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿ ಬಾಸಿರಿಕಟ್ಟಿಗೆ
 85 ಚಿಂಕರಾಗಿ ಉಪಾಧ್ಯಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ ಬಿ || ಜಟ್ಟಿಗನ ಕಟ್ಟಿಗೆ ಚಿಂಕ
 86 ನೀರುವರಿಯಾಗಿ ಪ್ರಥಮಸ್ಥಳದಲ್ಲಿ ಕಪಡೆ ಮಲ್ಲಭಟ್ಟರಿಗೆ ಸಾಧ್ಯ
 87 ಬಿ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ ನಾಗಣ್ಣಗಳಿಗೆ ಸಾಧ್ಯ ಬಿಂ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ
 88 ಆಚ್ಯುತಭಟ್ಟರಿಗೆ ಬಿಂ ಂ ಮೇಲಾದ ಸಾಧ್ಯಭೂಮಿ ಯಜಮಾನಾದಿ
 89 ಸರ್ವಸ್ವಾಮ್ಯವೂ ಈ ಆಗ್ರಹಾರ ಮಾಡಿಸಿದಮೇಲೆ ನರಸಿಂಹಭಟ್ಟರಿಗೆ
 90 ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲ ಪಗ್ರಹಾರಾಮಕ್ಷೇತ್ರ ಗದ್ದೆ ಬದಲು ಮೊದಲಾದ ಸಿದ್ಧ
 91 ಸಾಧ್ಯಂಗಳಿಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಅನುಭವಿಸಿಕೊಂಡು
 92 ಬಹರಿಯೆಂದು ಒಪ್ಪಿಕೊಟ್ಟ ದಾನಶಾಸನ ಪ್ರಕಾರಕ್ಕೆ ಗದ್ದೆ ಬಿಂ ೧೪೭
 93 ಕೈ ವಳಗೆ ಬಂದ ಪ್ರಕಾರ ವೃತ್ತಿ ಂ ಕೈ ಗದ್ದೆ ಬಿ ೪| ರಲ್ಲು ವೃತ್ತಿ ೩೧ಕೈ ದ
 94 ಬಿ ೧೩೧|| ದೇವರವೃತ್ತಿ ೨ ಕೈ ಬಿ ೮|| ಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ||| ಕೈ
 95 ಬಿ ೩| ಅಂತು ವೃತ್ತಿ ೩೩|| ಕೈ ಗದ್ದೆ ಬಿ ೧೪೩| ಮಧ್ಯಕಕ್ಕೆ ನಿಂತದ್ದು ಬಿ
 96 ೩|| ಮೂರೂವರೆ ಬಂಡೆಗಳನ್ನು ಕುಳಗಾರರು ದೇವರ ಮಕ್ಕಳಿಗೆ ರಸ್ತೆ
 97 ಕೊಡಗಿ ಬಗೈ ಹಾಕಿಕೊಟ್ಟದ್ದರಿಂದ ಈ ದೇವರಮಕ್ಕಳು ಕೆಲವು
 98 ದಿವ್ವ ಉಂಬಳಿಯಾಗಿ ಅನುಭವಿ ಆಮೇಲೆ ದೊಡ್ಡಣ್ಣಭಟ್ಟ ಎಂಬವಗೆ
 99 ಈ ದೇವರ ಮಕ್ಕಳು ಗೌತಮೇಶ್ವರದೇವರಲ್ಲು ಮನ್ತ್ರಪುಷ್ಪದ ಉಪಾಧಿಯಂ
 100 ತ ಮಾಡಿಕೊಟ್ಟು ಈ ಗದ್ದೆಯನ್ನು ಈತಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕೆಲವು ದಿವ್ವದಮೇಲೆ
 101 ಈ ದೇವರ ಮಕ್ಕಳು ಕುಳನಪ್ಪವಾಗಿ ಹೋದರು ಆಮೇಲೆ ಈ ದೊಡ್ಡಣ್ಣ ಭಟ್ಟನು
 102 ಈ ಉಪಾಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು ಭೂಮಿಯನ್ನು ಅನುಭವಿಸಿಬರುತ್ತಿದ್ದ
 103 ಲ್ಲ ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರು ಯೆಂಬವರು ಈ ದೊಡ್ಡಣ್ಣಭಟ್ಟಗೆ ಹತ್ತು
 104 ಇಪ್ಪತ್ತುಹಣ ಕೊಟ್ಟು ಈ ಭೂಮಿಯನ್ನು ಅಡವಮಾಡಿಕೊಂಡು ಅ
 105 ನುಭವಿಸಿದ್ದದನ್ನು ಈ ದೊಡ್ಡಣ್ಣಭಟ್ಟನು ಅಪುತ್ರನಾಗಿ ಮೃತ
 106 ನಾಗಿ ಹೋದನು. ಈ ಭೂಮಿಯು ಸಿಂಗಾಪುರದ ಗಿರಿಭಟ್ಟರ ಬುಡದವ
 107 ರಿಗೆ ನಡೆದುಬಂತು ಇತ್ತರಾಗಿ ಅವರು ಅಪುತ್ರರಾಗಿ ಮೃತವಾಗಿ
 108 ಹೋದ್ದರಿಂದ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಾರಧ್ಯ ಉಪಾಧ್ಯರನಾರಿಸಿದೇ
 109 ವರ ಮನೆಯವರು ಅನುಭವಿಸುತ್ತಾರೆ ಈ ಭೂಮಿಯು ಮಧ್ಯಕಕ್ಕೆ
 110 ನಿಂತದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಬರದೇಕು
 ಉಧಯಮಂ ಗದ್ದೆ ಬಿಂ ೧೪೭ ಸಾಧ್ಯಭೂಮಿ
 ಬು|| ಉಧಯ
 ಬಿ ೧೫೩ || ಕೈ ಸಿನ್ನು ಗ ೧೫೭|| ಇತ್ತರಾಗಿ ಹೆಚ್ಚಿದ್ದು ೪|

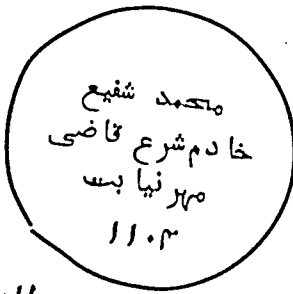
ಕೋಲಾರ ದಿವ್ಯ ಕೈನ ಶಾಸನಗಳು.

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

19

ಕೋಲಾರದ ಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಗಳು ಹಾಜರಾದಾದಿ ಅವನುಮರದ ಗನೆಯ ನನ್ನದು
ಫಾರ್ಮ ಲಿಪಿ—ಫಾರ್ಮ ಫಾಷೆ

قدر قدرت



مطابق و اصل

مرتبست

...

15

...

- (1) پروانه بهر
درگاه قلی خان از قرار بتاریخ پانزدهم شهر ربیع الثانی سنه جلوس والا
(2) متصدیان (Sic) ومهمات حال واستقبال پرگنه کولار کرناٹک صوبه
دارالظرف بیجا پور بدانند چون موضع هونین لای سمت حویلی طرف
(3) متفرقات عمله پرگنه مذکور در وجهه مدد خرچ سنکری متهم بدستور
سابق حسب الضمن بحال ومقررگشته باید که موضع مسطور را
(4) درو بست واگذارند که بتصدق فرق هبارک حضرت حاملات آنجا
سال بسال برای خرچ
(5) سنکری متهم جاری دارند وسند مجدد طلب ندارند درین باب
تاکید اکید دانسته حسب المسطور بعمل آرند.

(Back—kompan)

- (1) شرح ضمن موضع هونین لای سمت حویلی طرف متفرقات
(2) عمله پرگنه کولار سرکار کرناٹک صوبه دارالظرف بیجا پور
دروجه مدد خرچ
(3) سنکری متهم بدستور سابق بحال ومقررگشته.

- (۳) . . . ے مواضع -
 (۵) . . . اصلی داخلی -
 (۶) . . . موضع مواضعان -
 (۷) . . . معہ جمع کامل -

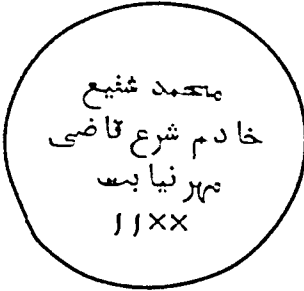
لہ ۵-۷ جن

20

ಅವಣಿಮಠದ ೨ನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ-ಫಾರ್ಸಿ ಭಾಷೆ.

ع-7



مطابق واصل

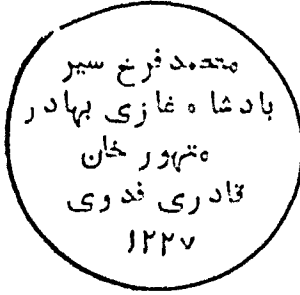
بعوض

- (۱) پروانہ بمہر شہامت و مرتبت طاہر محمد خان از قرار بتاریخ چہارم شوال سنہ ۱۱ جلوس معلیٰ .
 (۲) عاملان حال واستقبال پرگنہ کولار سرکار کرناٹک دارالظفر بیجاپور بدانند .
 (۳) درین ولا موضع ہونین ہلی طرف متفرقات سمت حویلی عملہ پرگنہ مذکور .
 (۴) دروجہ مدد خرچ سنکری متہم بتصدق فرقی مبارک بموجب اسناد سابق .
 (۵) حسب الضمن مقرر گشت باید کہ موضع .
 مسطور را دروبست واگذا رند (Sic)
 (۶) کہ تا حاصلات آن براے خرچ سنکری متہم ہمیشہ جاری دارند .
 (۷) درین باب تاکید دانستہ حسب المسطور بعمل آرند .

ಅವನುನುರದ ಇನೆಯ ನನ್ನದು.

ಪರ್ಸಿ ಲಿಸಿ---ಪರ್ಸಿ ದಾಜಿ.

قدر قدرت .



- (۱) شاملان حال واستقبال پرگنه کولار سرکار کرناٹک دارالظفر بیجاپور بدانند.
- (۲) درینو لا موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه مذکور.
- (۳) دروجہہ مدد خرچ سنکری متہم بتصدق فرق مبارک.
- (۴) حضرت حسب الضمن مقرر گشتہ باید کہ.
- (۵) موضع مسطور را دروبست واگذارند کہ.
- (۶) تا حاملات آن برائے خرچ سنکری متہم ہمیشہ.
- (۷) . . . دراینباب تاکید دانستہ حسب المسطور.
- (۸) بعمل آرند تحریر . . . بیض سنہ.

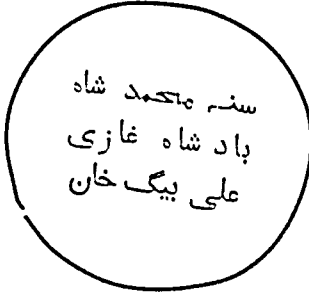
(Back—coment)

ضمن نویسنده .

- (۱) . . . شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه کولار.
- (۲) سرکار کرناٹک دارالظفر بیجاپور دروجہہ مدد خرچ .
سنکری متہم مقرر گشتہ .
سے مواضع .
اصلی داخلہ .
موضع مواضعان .
. . . جمع کامل .

ಆವಣಿಮಠದ ೪ನೆಯ ಸನ್ನದು.
ಪಾರ್ಸಿ ಲಿಪಿ-ಫಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت



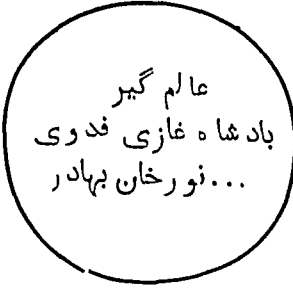
- (۱) متصدیان ومہمات حال واستقبال پرگنہ کولار سرکار کونائٹک صوبہ دارالظفر بیجاپور بدانند.
- (۲) چون موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ مذکور دروجہ مدد خرچ سنکری متہم بدستور سابق حسب الضمن بحال و مقرر گشتہ.
- (۳) باید کہ موضع مسطور را دروبست واگذارند کہ بتصدق فوق مبارک حاصلات آنجا سال بسال برائے خرچ حضرت
- (۴) سنکری متہم جاری دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند.
- (۵) تحریر فی التاریخ پانزدہم¹⁵ شہر ربیع الثانی سنہ جلوس والا.

(Back—copy)

- (۱) شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ کولار.
- (۲) سرکار کونائٹک صوبہ دارالظفر بیجاپور دروجہ مدد خرچ سنکری متہم بدستور سابق بحال ومقرر گشتہ.
- (۳) ۷ مواضع اصلی داخل مواضع موضع
- * جمع کامل لہ عنہ

ಅವಣಿಮಠದ ಜನೆಯ ಸನ್ನದು.

ಫಾರ್ಸ್ ಲಿಪಿ—ಫಾರ್ಸ್ ಭಾಷೆ,



- (۱) متصدیان مہمات حال واستقبال و دیسمکھان و دیسپانڈیان و پٹواریان و مزارعان .
- (۲) پیرگنہ کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند موضع ہونین ہلی .
- (۳) وغیرہ دیہات پیرگنہ مذکور ذریعہ انعام باسم سنکر بہاری بموجب اسناد .
- (۴) حکام پیشین مقرر و جاریست درینولا نیز بدستور سابق حسب الضمن .
- (۵) بحال داشتہ شد باید کہ دیہات مسطور مصرف مشارالیه واگذارند کہ حاصلات انجا را معیشت خود نموده بدعائے دولت ابد مدت مشغول باشد .
- (۶) وسند مجدد سال بسال درخواست نکنند درین باب تاکید .
- (۷) اکید دانستہ حسب المسطور بعمل آرند تحریر فی التاریخ .
- (۸) بست ششم شہر شعبان المعظم سنہ ۱۱۶۷ بیض .

(Back—copy)

ضمن بغویسند

- (۱) شرح ضمن انکہ موضع ہونین ہلی وغیرہ دیہات پیرگنہ کولار دروجہ انعام باسم سنکر بہاری .
- (۲) بموجب اسناد حکام پیشین مقرر گشت درینولا نیز بدستور سابق بحال دارند .

کا مل .

*

مہم .

عہ مواضع .

اصلی داخلہ .

عہ عہ .

سمت حویلی سمت مولباکل موضع شنکری .

* کامل کامل

اصلی داخلی .

مواضعان مواضعان .

...

...

* کامل لهه کامل .

مواضع داخلی .

مواضعان .

اصلی داخلی .

مواضع موضع .

اصلی داخلی .

مواضعان موضع .

لهه کامل .

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

24

ಮಾಲೂರು ಹೋಬಳಿ ಮೈಲಾಂಡಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ನರ್ಮಾರಿ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

¹ ಸ್ವಪ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ

² ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ

³ ಗಳು ೧೪೫೯ನೆಯ ವಿಳಂ

⁴ ಬಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಿ

⁵ ೧ ಲು ಶ್ರೀಮನು ಮಹಾ.....

⁶ ಶ್ವರ ಅಡ್ಕುತರಾಯ ಮ

⁷ ಹಾರಾಯರು ರಾಜ್ಯಂ

⁸

⁹ ಬಯಿರಪಗಮಗ ಸೊ

¹⁰ ಣ್ಯಪ್ಪನು ಕಟ್ಟಿಸಿದ ಮಂ

¹¹ ಟಪ ಶುಭಮಸ್ತು

25

ನರಸಾಪುರದ ಹೋಬಳಿ ಶಿವಾರಪಟ್ಟಣದ ವರದರಾಜದೇವಾಲಯದ ತಳಪಾದಿಯ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

¹ ಶ್ರೀಮತು ಸುಕ್ಕನಂವತ್ಸರದ ಅಸ್ವಜ್ಜ ಸು

² ೧೦ ಸು ಸಿರಿ ಪರಮಂಗಲ ಪಟ್ಟಣದ

³ ಪರಮಾರ ಸಿವಾಲ್ಯಕ್ಕೆ ತಳಗೂರನು

⁴ ಅಲಹಳ್ಳಿಯ ಗಪುಡ ಬಜರೆಜೀಯನ

⁵ ಮಗ ಚೋಕ್ಕಬತ್ತಯ್ಯನು ಮುಂನ್ ಬಾ

⁶ ಇವಂಸ

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ನೇರಿದೆ.)

26

ಅದೇ ಹೋಬಳಿ ಶಿವಾರದ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಮೇಲೆ ಬರೆದಿರುವುದು.

¹ ಶ್ರೀಮತು ಕರಿಯಪಗ

² ಸಿಸ್ಯ ತಮ್ಮಯನು ಮಾತಾಪಿ

³ ತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಲ ಯಂ

⁴ ದು ಹಾಕಿದ ಬನಕ್ಕೆ ಮಂಗಳ

31

ಅದೇ ಹೋಬಳಿ ರಂಗನಾಥಪುರಕ್ಕೆ ದಕ್ಷಿಣ ನಾಯಕರ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಮಾಸ
- 2 ಶುದ್ಧ ೧೫ ಸೋಮವಾರ ಸು
- 3 ಗುರು ಚಿತ್ರಾಯ ನಂಜ
- 4 ಪಗವುಡರು ಬಿಟ್ಟದಹಾಳ
- 5 ರಾಯ ಪೊಡೆಯ ದೇವರಿಗೆ

- 6 ಎತ್ತಿನಪೊಡೆಯ ದೇವರಿಗೆ
- 7 ಏರುಗಾಣಿಕೆಯನು ಬಿಟ್ಟು
- 8 ಕೊಟ್ಟರು ಮಹಾಜನರ ಪೊಪ್ಪ
- 9 ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ರಂಗನಾಥಪುರಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ದಿನ್ನೆಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ
- 2 ಜಯಾಧ್ಯುದಯ ಶಾಲ
- 3 ವಾಹನಶಕ ವರುಷಂ
- 4 ಗಳು ೧೪೦ನೆಯ ಸಂದ ವಿರೋ
- 5 ಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು
- 6 ೧೩ ಯಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
- 7 ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 8 ಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮ
- 9 ಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ
- 10 ಯುತ್ತಿರಲು ರಾಮಯ ಒಡೇರ ಅ
- 11 ಯ್ಯನವರಿಗೆ ಅಚ್ಯುತರಾಯ ಮಹಾರಾ
- 12 ಯರು ನಾಯಕತನಕ್ಕೆ ಪಾಲಿಸಿದ ದೇಲೂರ

- 13 ಚಾವಡಿಗೆ ಸಲುವ ಕೋಳಾಲ ನೀಮ
- 14 ಪೊಳಗಣ ಅರಮಾಲದಹಳ್ಳಿಗೆ ಸಲುವ ಶಿವ
- 15 ಯನಹಳ್ಳಿಯೆಂಬ ಗ್ರಾಮವನು ಅ
- 16 ರೆಮಂಗಲದ ತಿಮ್ಮಪ್ಪಗೌಡರಿಗೆ
- 17ದಂಡಿಗೆ ಉಂಬಳಿಯಾಗಿ
- 18 ಕೊಟ್ಟಿತ್ತು ಯಾಗ್ರಾಮವನು
- 19 ಮಾನ್ಯವಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರಿ
- 20 ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸು
- 21 ಬದಲಿ ಅನುಭವಿಸುವುದು ಯದಕೆ ತಪಿ
- 22 ದವರು ಕಾಶಿಯಲ ಕವಿರಯ ಕೊಂಡ ಪಾಪಕೆ
- 23 ಹೋಗುವರು ತಂದೆತಾಯ ಕೊಂಡ
- 24 ಪಾಪಕೆ ಹೋಗುವರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಮುದ್ದೇನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಬಳಿ ಇದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಕೃಷ್ಣರಾಜಯ್ಯನವರು
- 4 ವಿಜಯನಗರದಲ್ಲಿ ರಾಜ್ಯಂ ಗೈವಲ್ಲಿ ರುದ್ರಯ್ಯ
- 5 ನ ಕೊಮಾರ ದೇವಯ್ಯನು ತನ್ನ ಮಾತಾಪಿತೃಗಳಿಗೆ
- 6 ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಮಾರ್ಗಶಿರ ಶುದ್ಧ ಪಾರ್ವ
- 7 ಮಾಸ್ಯದಲ್ಲಿ ಸೋಮೇಶ್ವರರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲಿ
- 8 ಕೃಷ್ಣಪುರವೆಂಬ ಗ್ರಾಮವನು ಆಪಸ್ತಂಬಸೂತ್ರರಾದ
- 9 ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಗಳಾದ ಭಾರದ್ವಾಜಗೋತ್ರದ
- 10 ತಿಪ್ಪಂಥಟ್ಟರಿಗೆ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾ
- 11 ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಿದ್ದು ಈ ಗ್ರಾಮವನು ನೀವು ಪುತ್ರ
- 12 ಪುತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸುಖದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು
- 13 ಸುಖದಲ್ಲಿಹುದು ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ
- 14 ದಾನ ಪಾಲನೆಯೋರ್ಮಫ್ಫೆ ದಾನಾಚ್ಛೇದೋನುಪಾಲ
- 15 ನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

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ಅದೇ ಜಂಗಮಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಜೊಕ್ಕಂಡಹಳ್ಳಿಗೆ ಸೇರಿದ ಪಾಳುಮಿಟ್ಟಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ನಂದನ ಸಂವತ್ಸರದ ಮಾ
- 2 ಗೌರ ೧ ೨ ಲು ಶ್ರೀಮತು

- 3 ಸೋಂಪಗುಡರು ಲಂ
- 4 ಗಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಕೆರೆಯ ನಾ

- ಸನವೆಂತಂದರೆ ನೀನು ಯಿಲ್ಲ
⁶ ಕೆರೆಯನು ಕಟ್ಟಿಸಿಕೊಂಡು
⁷ ಭೂಮಿಯನು ಆಡಂದ್ರಾಕ

- ⁸ ವಾಗಿ ಅನುಭವಿಸುವುದೆಂ
⁹ ದು ಬರಸಿಕೊಟ್ಟ ಶಿರಾಶಾ
¹⁰ ಸನ ಮಂಗಳ.....

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ಅದೇ ಜಂಗಮಕೋಟಿ ಹೋಬಳಿ ಭದ್ರನಕೆರೆಯಕೆಳಗೆ ಎಲೆತೋಟಕ್ಕೆ ಬಲಭಾಗ ಬಾವಿಬಳಿ ಬಿದ್ದಿರುವ
ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 2'-3"

- ¹ ಪ್ಲವನವತ್ಸರದ ಭಾದ್ರಪದ
² ಶು ೭ ಗುರುವಾರದಲು ಸು
³ ಗುಟೂರ ಮುಂಮಡಿ ಚಿಕ್ಕರಾ
⁴ ಯ ನಂಜಪಗೌಡರು ಮಾದಯ

- ⁵ ನ ಮಗ ಬಾಲಯಗೆ ಕೊಟ್ಟನೆ
⁶ ತ್ತರು ಕೊಡಗಿ ಮಾನ್ಯಗದ್ದೆಂ 10
⁷ ಇದಕೆ ತಪ್ಪಿದರೆ ತಂದೆತಾಯ
⁸ ಕೊಂಡಪಾಪ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟಿ ಹೋಬಳಿ ಘಟಮಾರನ ಹಳ್ಳಿಯಬಳಿ ಪಟೇಲ್ ಪಿಳ್ಳೆಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- ¹ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಚ್ಚಾ
² ಮಹಾಶಬ್ದ ಶ್ರೀ ಪಲ್ಲವ
³ ಮೊಜಮ್ಮರಸರು ಊರ

- ⁴ ಜನಲುಂ ಮಡುಮಟ
⁵ ರಸಗೆ ಪಾವ್ವರ್ಗ್ಗಿಲುಂ
⁶ ಕೊಟ್ಟ ಮಣ್ಣು

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ಸಾದಲಿ ಹೋಬಳಿ ಸಾದಲಿಗ್ರಾಮದಬಳಿ ಇರುವ ಈಶ್ವರ ದೇವಾಲಯದ ಸಮೀಪ ಹಳ್ಳದಲ್ಲಿ
ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಹಳೆಗನ್ನಡಕ್ಕರ)

ದುರ್ಗಮಾರರಾಪಡೆಯು.....
.....ಅವಮ್ಮಗನ್‌ರಣದೇವಿಯಮ್
.....ಉದಮಾರ್ಗಮ್

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಕಡಕೊಳದ ಹೋಬಳಿ ಮರಸೆಗ್ರಾಮದ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

- | | |
|---------------------|-----------------------|
| 1 ನೃಪತಿ ಶ್ರೀ ಬಿ | 7 ರಾ ಶ್ರೀಕರಣಮುಮಿಬ್ಬ |
| 2 ಜಯಶಮ ಮಂಡು | 8 ಕೊಟ್ಟಮುಗ್ಗುಪ್ಪದ |
| 3 ನೆಯ್ಯೇಳೆ ದಗವತಿಮಂ | 9 ಬದಗಣಕೆದುರು ದ |
| 4 ಪದಿಪ್ಪಗೆದ್ದುಡುಡೆ | 10 ಗವತಿಗೆ ಕೊಟ್ಟಮುಗ್ಗು |
| 5 ಪದ್ವ್ಯಾಡಿಗಾಪ್ಪಾಸು | 11 ಇದರವಿವೊಂಪಪ್ಪಾ |
| 6 ನಾಸಿರ್ಪರ ಅರಶ | 12 ಮಹಾದಾಶನಪ್ಪೊನ |

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ಅದೇಗ್ರಾಮದ ಉರಬಾಗಿಲ ಬಳಿ ಪಟ್ಟೆಲ ಸಿದ್ಧನಾಯಕನ ಹೊಲದ ಯಲಚೀಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ
ಬಿನವಿಗ್ರಹದ ಸೀಲದಲ್ಲಿ.

- 1 ಶ್ರೀಮದ್ರಾವಿರಸಂಪೇನ್ನಿನ್ನಂದಿಸಂಪೇನ್ನಿರುಂಗಳ: ಅ
- 2 ನ್ನಯೋಡಾತಿ ಯೋಶೇಷಶಾಸ್ತ್ರವಾ
- 3 ರಾಶಿವಾರಗೈ:

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ಅದೇ ಮರಸೆಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯದೇವರ ಗುಡಿಯ ಮುಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2"-6"

- 1 ಶ್ರೀ
- 2 ಸ
- 3 ಂಗಾಡಿವಿ
- 4 ದ ಕಾರ್ತಿಕ ಶು
- 5 ಅನುರ ಕೆತರೆಗೊ
- 6 ಣ್ಣ ಭೈರವ ಕಂಪ
- 7 ಣನ ವಂಸದ ಕೆಸಿಮ
- 8 ಳಕಗುಂ ನಡದೊವಣಂ
- 9 ಗೆಯುಂ ಪುಟ್ಟಿದ ಕಂಪಣಂ
- 10 ಟ್ಲಿಯರ ಬಡ್ಡಂಕಂಪಂಣಂ ರ
- 11 ಳಿಯುಗಟಿಯ ರಂಗಗೌಡರ ಕೊಮಾರ
- 12 ಕಿತಿಗೆಯುಂ ಹಿರಿಯ ಪರಪಪಗೌಡ
- 13 ರಿ ಅಂಣ್ಣಯಸಮುದ್ರಕೆ ಸಲುವ ಗೋಡಕಟ್ಟಿ
- 14 ಮಾಸೆನಾಡಾಳ್ವಾಡಿಯ ಕೆಟಿಯ ಕೀಳೇರಿಯಲು

- 15 ರದಲು ಮಣ್ಣು ಅಣ್ಣಯ ಸಮುದ್ರದಲು ಗದ್ದೆ ಸಲಗೆಯ ಧೂ
 16 ಕೊಳಗ ಹತ್ತು ಅಮರುವನೆಯ ಮುನ್ನೂಟುಗುಳಿ ಮಂಣ್ಣು
 17 ಕೊಟ್ಟಗರಿಗೆ ಹೊಲವರಹೆ! ಇ ಸಣ್ಣ ಬೋವಗೆಯುಂ ಹೇಮಬೋವತ್ತಿಗೆ
 18 ಪುಟ್ಟದ ಮಂಡಳಿಕ ಬೊವನುಂ ಅಣ್ಣಯ ಸಮುದ್ರಕೆ ಕರುಪೊ ಇಳ್ಳು ?
 19 ಬಿಟ್ಟ ಕೊಡಂಗೆಸಲಗೆಯಲೆಂಟುಗದೆ ವಾರುವನೆಯ ಸಮಸ್ತಗಾಡು[ಗ]
 20 ಳು ಕೂಡಿ ಇಂತಿವರಿಬ್ಬರಾ ಮುಂದಿಟ್ಟು ಕೊಡಂಗೆ ಮಾನ್ಯ ಮಂಡಳಿಕಚಾ
 21 ರಿಗೆ ಗುರಗೂರಲು ಕೊಡಂಗೆಯ ಮಂಣುಕಡವೆಯ ಸರಿಗೆಡೊಳು
 22 ಕೊ ಇಂ ಕಲ್ಲುಕೆಟಿಯಲು ಗದ್ದೆ ಇ ಕೆಸಲೆಗೋಡಿನ ಸವಿಗಾಡಂ
 23 ಗೆಯುಂ ಲೊಕ್ಕಗಾಡಿಗೆಯುಂ ಪುಟ್ಟದ ಕೆಸಿದೇವನ ಮಂಡವಿರನ
 24 ಗಾಡಿಕೆಯಲು ಮಂಡಳಿಕಚಾರಿಗೆ ಕೊಟ್ಟ ಕೊಡಂಗೆ ಮನ್ನಿಯ ಮ
 25 ರುವನೆಯಲು ಇರ್ಕುಳ ಗುಳಿಮಣ್ಣುಂ ಗು ಇಂ ಹಿರಿಯಕೆಟಿ
 26 ಯ ಕೀಳೇರಿಯಲು ಗದ್ದೆ ಕೊಳಗ ಹತ್ತು ಗಂ ಮರುವನೆಯ ಸಮ
 27 ಸ್ತ ಗಾಡುಗಳುಂ ತಂಮೊಳು ಕೂಡಿ ಮಂಡಳಿಕಚಾರಿಗೆಯುಂ
 28 ಮಂಡಳಿಕ ಬೋವಂಗೆಯುಂ ಬಿಟ್ಟು ಕೊಟಕೆಯ ಆಳಿಪ್ಪಿದಂಗೆ ಸ[ನಿ]
 29 ರಕವಿಲೆಯ ಕೊಂದ ಬ್ರಂಪತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದ ಬ್ರ
 30 ನಕೊಂದ ಬ್ರಂಹ್ಮಾತಿಗೆ ಹೋದ ಸಸಿರರಿಷಯಕ್ಕುಳ ಗಂಗೆಯತಡಿ
 31 ದ ಬ್ರಂಹ್ಮಾತ್ತಿಗೆ ಹೋದ ಸುದತ್ತಂ ಪರದತ್ತಂವಾಯೋ ಹರೇಣವ
 32 ಸಪ್ಪಿಬ್ಬರಂಪಸತ್ಯರಣಿವಿಷ್ಣಯಾಂ ಜಾಯತ್ತ ಕ್ರಮಿಃ ೦|೧|
 34 ಮುದ್ರಮಂಡ್ಲಳಿಕಚಾರಿಗೆ ಯೆರಡು ಎ೨ ಹಂಗ
 34 ಚರಿಗೆ ಒಂದು ೧ ಮಂ

41

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇರವಾಲ ಹೋಬಳಿ ಸಾಗರಕಟ್ಟೆ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ
 ಹೊಸ್ತಲಕಲ್ಲು. ಈಗ ಇದು ರೈಲ್ವೆಸ್ಟೇಷನ್‌ಬಳಿ ಬಿದ್ದಿದೆ

ಪ್ರಮಾಣ 6 $\frac{1}{2}$ ' × 1 $\frac{1}{2}$ '

- | | |
|------------------|-------------------|
| 1 ಶ್ರೀಮದ್ರಾವಿಳಶಂ | 9 ವರು ಹೊಯ್ಸಳ |
| 2 ಘದ ಅರುಂಗಳಾ | 10 ಕಾರಾಲಯದಲು |
| 8 ನ್ವಯದನನ್ನಿಗಣ | 11 ಅಗ್ರಗಣ್ಯರು ಸ |
| 4 ದ ಶಾಸ್ತ್ರಿಯು | 12 ನೈಸನಡಿ ಮುಡಿ[ಪ] |
| 5 ನಿಗಳ ಶಿಷ್ಯಸನ್ನ | 13 ದರ್ ಅವರಶಧ |
| 6 ತಿ ಶ್ರೀವಾದಿರಾ | 14 ಮರು ಕಮಳದೇ |
| 7 ಜದೇವರ ಶಿಷ್ಯರು | 15 ವರುನಿಶಿಯಂ |
| 8 ಶ್ರೀವರ್ಧಮಾನ ದೇ | 16 ನಿಪುನಿದರ್ |

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

42

ಚಂದಕವಾಡಿ ಹೋಬಳಿ ಮಲದೇವನಹಳ್ಳಿಯ ಹಳೇಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯಬಳಿಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 4'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರ ರಾಜ್ಯದಲು ಮಲೆಗೂರ ವೀರಪದೇವರು
 2 ಊರತುಟುವನೂರೆಕೊಳ್ಳಾಗ ಪಲರನಿಡಿಚ್ಚಿಕೊಂಡು
 3 ಸುರಲೋಕಕೆ ಸಂದೊಡೆ ಆತನ ಸತಿ ಮಾಸತಿಯಾದಳು ಶ್ರೀ

43

ಅದೇ ಮಲದೇವನಹಳ್ಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನಗುಡಿಯ ಬಳಿ ಇರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 2'-3"

- | | |
|-------------------|-------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ | 7 ಬ ೧೨ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ |
| 2 ಧ್ಯುದಯ ಶಾಲವಾ | ರಾಜಪರಮೇಶ್ವರ |
| 3 ಹನಶಕ ವರುಷಂಗಳು | 8 ಶ್ರೀವೀರಬುಕ್ಕಂಜೊ[ಡ್ಡೆ]ಯರು |
| 4 ೧೨೭೩ನೆಯ ಶ್ರೀಮು | 9 ಪೃಥ್ವಿರಾಜ್ಯವ |
| 5 ಖ ಸಂವತ್ಸರದ | 10 ನಾಳುವಲ್ಲ |
| 6 ಭಾದ್ರಪದ | |

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಸಂಪಗಾಡನ ಕೆರೆಯಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- | | |
|-----------------------------------|----------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾ | 6 ರುಷ್ ಧಳವಾಯಿ ದೊಡ್ಡಯ್ಯನವರ |
| 2 ಹನಶಕ ವರುಷ ಸಾ ೧೭೭೭ನೆ ವರು | 7 ಪಾತ್ರರಾದ ವೀರರಾಜ್ಯಯ್ಯನವರ |
| 3 ಪ ಸಂದವರ್ತಮಾನವಾದ ಕೃತ್ವರನಾಮ | 8 ಪುತ್ರರಾದ ಕಳೆ ನಂಜರಾಜೈ |
| 4 ಸಂವತ್ಸರದ ಮಾಘ ಶು ೫ ವರೆಗೆ ಕಲಯುಗ ವ | 9 ಯ್ಯನವರ ಮನೆವಾರ್ತ ವೀರೈ |
| 5 ಪ್ಪ ಸಾ ೪೮೭೮ ವರುಷ ಪ್ರಭವಾದಿ ಹನೊಂದ | 10 ಯ್ಯನವರ ಧರ್ಮಕ ಯೀ ಕೆರೆಕಟಿ |

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು.

45

ದೊಡ್ಡ ಕಾಲಂದೇ ಹೋಬಳಿ ಹೆಡತೆಗ್ರಾಮದ ನಗರೇಶ್ವರ ದೇವಾಲಯದ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. (ಕಲ್ಲು ನಾಲ್ಕುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ.)

ಪ್ರಮಾಣ 3'-0" × 2'-0"

(ಹಳಗನ್ನಡ ಅಕ್ಷರ)

- | | |
|---|-------------------------|
| 1 ಶ್ರೀ ಶಕ ನೃಪಕಾರಾತೀತ..... | |
| 2 ಶುದ ತದನಾಂತರದ ಭಾದ್ರಪದ..... | |
| 3 ಮಣ್ಣಿನ.....ಸ್ವಸ್ತಿ ನೀತಿ ವಾರ್ಗಕೊಬ್ಬ..... | |
| 4 ಪು.....ರನನ್ನಗಿರಿನಾಥ | |
| 5 ದಿ.....ನಡಿಗ | |
| 6 ನಾಬುತ್ತಿರೆ..... | |
| 7 ದಿ.....ವಾಗಿನಾ | 10 ಕೆಸರ್ವಪ.....ಹಾ |
| 8 ಇಟ್ಟುದಿಟ್ಟುಕ್ಕಿ..... | 11 ..ಇದನಚಿ [ದೊ] ಬಾರಣ ರಾ |
| 9 ಸ್ತ..... [ಪೆ] ಮರ್ನಡಿಗಳ | |

46

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮತ್ತೊಂದು ತುಂಡುಕಲ್ಲು.

- | | |
|-------------------|--------------|
| 1 ಲಕ್ಷ್ಮಿಮಿಕಾಂತದೇ | 4 ರದ ತೆಂಕಲುಂ |
| 2 ದುವಲು ಯಡತ್ತಲೆ | 5 ಮೆಯವಣ |
| 3 ಬಡಗಲು ಸಂಕ ? | 6 ಡಿ |

47

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾದಿನಾಯಕನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

(ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ)

- 1 ಉವಸ್ಥಿ ಶ್ರೀ ಕೊಲ ಕಣ
- 2 ತ್ತು ಮಣ್ಣಾ ಬ್ರಾಹ್ಮಣ
- 3 ಳ್ ತೇವನ್ ಮಕ್ಕಳು ಅಲ್
- 4 ಲಾಗ ತೇವನ್ ವಿಮೆ
- 5 ಬೈಯನ್ ನಾರಣನ್ ಕೊಣ್ಣ
- 6 ಡಾಯನ್ ಶ್ರೀ ಕಾತ್ತು ಬ

- 7 ರತ್ತು ಅಲ್ಲರಾಣ ಬೆರೂರಾಣ
- 8 ಎಲ್ವ ಮುತ್ತುಕ್ಕು ವಿಡ್ಡ ಕು
- 9 ಣಿ ಕುಳಿ ೧೧ ಕೊಣ್ಣಿ ಣಮ್
- 10 ವತ್ತು ಉರಾಣ ಮೇಷ ಮಾ
- 11 ಉತ್ತು ವಿಡ್ಡತ್ತು.

48

ಅದೇ ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲಹಳ್ಳಿ ಹೋಬಳಿ ಕನಬಾಗ್ರಾಮದಲ್ಲಿರುವ ವರದರಾಜ ದೇವಾಲಯದ ಒಳಪ್ರಾಕಾರದ ಮೇಲಣ ಹೊದಿಕೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

- 1 ಅಥ ಸುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
- 2 ಲಿ ವಾಹನ ಶಕವರುಷ ೧೫೫೬ ಸಂದ ಭಾವ ಸಂ
- 3 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೦ ಲು ಶ್ರೀಮನ್ ಮಹಾದೇವ
- 4 ದೇವೋತ್ತಮ ಶ್ರೀ ಆರಾಧನಾಥಸ್ವಾಮಿಯವರ ಪದ
- 5 ಕೆ ಬಸವರಾಜೋಡಿಯವರು ಸರ್ವಮಾನ್ಯವಾ ||

49

ಅದೇ ಹೋಬಳಿ ಜೋಡಿಕಾಟೂರ ಕೆರೆಯತೂಬಿನ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಯಿ ಸೋಮಸಮುದ್ರಾವನು
- 2 ಪ್ರಮಾದಿಟ ನ್ರಾಪಣ ಬ ೫ ಲು ಮಾದಣಯ ತುಂಬಕಟದನು

50

ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಮಾರೀಚಾವಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 5'-0"

- | | |
|--|---|
| <ol style="list-style-type: none"> 1 ಂ ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಆಸಾಡ ಸುದ ೧೦ ಲೂ ಮಾದ 2 ಂ ಣ ನಾಯಕರೂ ದೇವಸಮುದ್ರ 3 ಂಸನದ ಕ್ರಮ ಪೆಂತಂದಡೆ 4 ಂಧರ್ಮವಾ | <ol style="list-style-type: none"> 5 ಂ ಗ ಬೇಕೆಂದು ನಂಮದಾ.....ಕಣಯಲ 6 ಂನಿರುತ್ತಳದ ಮೂತವಾಡಿಯ <li style="text-align: right;">ಕಾಟೂರನಿಮಗೆಸರ್ವಮಾ 7 ಂ ನ್ನ ವಾಗಿ ಕೊಟ್ಟಿವು |
|--|---|

(ಉಳಿದಕ್ಷರಗಳು ಸವೆದಿವೆ.)

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I. ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿಯ ಚಾಕಟ್ಟಿನ ಹೊರಭಾಗದ ಅಡ್ಡ ಪಟ್ಟಿಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 1'-3"

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಡ್ಡಂಗಿ ಗಂಗವಾ

- ² ಡಿ ನೋಣಂಬವಾಡಿಗೊಂಡ ಭುಜಬಳಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ ಚಲದಂಕ ರಾ
³ ಮ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ವೀರ ಬರಾಳ ದೇವರು ದೋರಸಮುದ್ರದ ವೀಡಿನೊಳು ನೀ ಸುಕಸಂಬತಾ [ಎ] ನೋಡದಿಂ
 ಪ್ರಿಥಿ ರಾ
⁴ ಜ್ಯ ಗೆಯ್ತರಲು | ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಪರಿಷ ೧೧೨೦ ಸಂದ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ
⁵ ಪಂಚಮಿ ೫ ಸನಿವಾರದಂದು || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸರ್ವಾಧಿಕಾರಿ ಹಿರಿಯಧಾನ್ಯಾಯ

II. ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಬಾಗಿಲ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁶ ಕ ಗೌಡಯ್ಯಂಗರ ಅಧಿಕಾರದಲು ನುಗುನಾಡ ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರ ಕೊಲದಮ
⁷ ತಮುತ ನಾಲ್ವರುಂ ಕಟ್ಟಿಸಿದ ಕೆಜಿ ಎತ್ತಿಸಿದ ದೇವಾಲಯ | ಈ ದೇವಾಲಯಕೆ ಕಾಟೂರ [ಬಿ]
⁸ ೬ ಮಣ್ಣುನಿಚಲು ನಿವೇದ್ಯಕೆ ಮೂಗಂಡುಗದ ಬೆದೆಯಗದ್ದೆ || ೧೦೦೦ ಸವಿರ ಗುಳಿಯ ಮಣ್ಣುವಕೊ (?)

III. ಸುಕನಾಸಿಯ ಎಡಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁹ ೮ ಗೌಡ ಸೋವಗೌಡನವರ ಮಕಳು ಮುದ್ದಗೌಡ ಕಲಗೌಡ ಚಾವಾಡಿ ಆಯ್ತಗೌಡ ಇವರು
¹⁰ ಹುಟ್ಟಿದ ತಮ್ಮಡಿ ರಾಯಾಂಡೆ ಈ ದೇವಾಲಯಕೆ ತಾಣಿಕದ ಹೊನ್ನು ಸಮೃದ್ಧಾಗ ಈ ದೇವಾಲಯಕೆ ಬಿ
¹¹ ಡಿ ಸುವಂ[ತು] ಧಾರಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಕಿಡಿಸಿದರು ಗಂಗಯತಡಿಯರಂಗಳ
ಯ ಕೊಂ

IV. ಸುಕನಾಸಿಯ ಬಲಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹² ದ ಪಾಪದಲು ಹೋಪರು ಕೆಜಿಯುಂ ದೇವಾಲಯುಂ ನೋಡೆಯಹೊಯ್ತ ಪಾಪವಲು ಹೋಪರು ತಂದ
¹³ ಯ ಕೊಂಡು ತಾಯಕ್ಕೊಡಿದವನ ಗತಿಗೆ ಹೋಪರು || ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರಹಳ
¹⁴ ಯರು ಹೆಮಡಿ ಅಚರಿ ಹೆಮಡಿಅಚರಿಯಮಮ್ಮ ಚಾಕಚರಿಯುಂ ಕಂಬಾಚರಿ ಕಂಬಾ

V. ಸುಕನಾಸಿಯ ಬಾಗಿಲ ಒಳಗಡೆಯಲ್ಲಿರುವ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹⁵ ಚರಿಯ ಮಗ ಹೆಮಾಚರಿ | ಮಾಳದೊವಿಯ ಮಕಳು ಕಾಟದೊವ ಚಾವದೊವ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಸಾಗರದ ತಾಲ್ಲೂಕು.

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ಸಾಗರದ ಹೋಬಳಿ ನಾಡಕಲಸಿಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದೊಳಗೆ ಒಂದು ಗೂಡಿನಲ್ಲಿರುವ
 ಪಾರ್ವತೀಪರಮೇಶ್ವರವಿಗ್ರಹದ ವೀರದಲ್ಲ ಕೆತ್ತಿರುವುದು.

(ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.)

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಕುನ್ದ ನಾಡಮಾವಂತ ಕೆತರೆಮನ್ನಾಕರಸಿ [ಗಿ]
² ಯುಂ ಪುಟ್ಟಿದ ಪ್ರಭುಸಿರಿಗೊಣ್ಣನಪುತ್ರನಾನ್ತಗಾಲುಣ್ಣನ ತಮ್ಮ[ನಿ]ರಿಗಾಲುಣ್ಣ
³ ನುಲವರದ ಸಿವರಜೋಗೋಜನ ಪುತ್ರ ಗುಲುಗೋಜನ ತಮ್ಮ ಚಂದೋಜ ಬರ
⁴ ಮನೋಜನ ಮಗ ದಾಸೆಯ ಪೂಗೋಡ ಚಂದೋಜ ಪ್ರತಿಷ್ಠಿಸಿದಂ

ಶಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು.

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ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವಂ ರಾಜ್ಯಂ
- 2 ಗೆಯ್ಯುತ್ತಿರೆ ಶ್ರೀಮತ್ಪುನರಾಜಂ ಬನ
- 3 ವಾಸಿ ಪನ್ನಿಚ್ಛಾರಮುಂಸಾನ್ತಳಿಗೆ ಸಾ
- 4 ಯರಮುಮನಾಳುತಿರೆ ಶಕವರ್ಷ ೯೪೧
- 5 ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಉತ್ತರಾಯ
- 6 ಣ ಸಂಕ್ರಾಂತಿಯೊಳ್ ಹಳ್ಳಿಯಾಣ್ಣನ ಜಕ್ಕ

- 7 ಧೈಯ ಮಗಂ ಬಿಯಳಂ ಬನ್ನಯೂರ
- 8 ಮಹಾದೇವಗ್ಗೇ ನಿವೇದ್ಯಕ್ಕಂ ಒಮ್ಮುತ
- 9 ಲೈಯ್ಯನ್ ಕೊಣ್ಣು ಬಿಟ್ಟಂ ಅಚಂದ್ರಾರ್ಕ್ಕ ತಾ
- 10 ರಮುಳ್ಳಿದ ನಟದಂಗೆ ಕವಿಲೆಯು ಲಂ
- 11 ಗಮು ಕೊನನ್ನೊ ದೋಷ ಕಾದೋಂಗನಂತ್ಯ
- 12 ಪುಂಜಮಂಗಳ ಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಹಳಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀಪಲ್ಲ
- 2 ಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
- 3 ಚ್ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾ
- 4 ಧರಣ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರ ವಿಜೆ
- 5 ಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ವರ್ಧಪ್ರಮಾನ ಮಾ
- 6 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪ
- 7 ಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪ
- 8 ತಿ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂ ವಿಬ್ರವರದಾಯಕಂ
- 9 ಗೋತ್ರಪವಿತ್ರ ಜಗದೇಕಮಿತ್ರ, ನಿಜವಂಶಾಂಬುಜದಿವಾ
- 10 ಕರಂ ನೂತ್ತಿರತ್ತಾ ಕರ ವಿವೇಕಬ್ರಹ್ಮಸ್ವತಿ ಸೌಚ ಮಾ
- 11 ಹಾಬ್ರತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳ
- 12 ಗುಣ ನಿವಾಸ ಉದಯ ರಾಯಸಂತೋಸಂ ಶ್ರೀಮ
- 13 ತ್ರೈಲೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನಡಿ ಜಯ
- 14 ಸಿಂಗದೇವ ವಿಗ್ರಹ ಹಣ್ಣ ರಿಪುಬಳಕೃತಾನ್ತ ನಾಮಾ
- 15 ದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮದ್ವಿಜಯನಾಯಕ
- 16 ತಂಬರಸರು ಬನವಾಸಿ ಪನ್ನಿಚ್ಛಾರಮುಂ ಸಾನ್ತಳಿಗೆ ಸಾಸಿ
- 17 ರಮುಮಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ
- 18 ರೆ ಚೈಳುಬ್ಬ ವಿಕ್ರಮವರಿಷ ಜನೆಯ ರೌದ್ರಿ ಸಂವ
- 19 ತ್ವರದ ಮಾಘಸುದ್ಧ ೧೦ ಸೋಮವಾರದನ್ನಸ್ವಸ್ತಿ
- 20 ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾ
- 21 ನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪರನೇಕ ತ
- 22 ಕ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂ ರಾಜ
- 23 ಳಿಯ ವಶಿಷ್ಠಗೋತ್ರದ ಪದ್ಮನಾಭಯ್ಯಗಳ ಪು
- 24 ತ್ರ ಕಪ್ಪಯ್ಯ ಭಟ್ಟೋಪಾಧ್ಯಾಯರಗ್ರಹಾರಂಬ
- 25 ನ್ನಿ ಪೂರಲು ಸೋಮೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾ
- 26 ಡಿದಗ್ರಹಾರಂ ಬನ್ನಿ ಪೂರ ಮಹಾಜನ ದೇವರ ನಿವೇ
- 27 ದೈಕ್ಕೆ ಬಿಟ್ಟುಕೆಯಪ್ಪಹಾರದಕೆಯಿಂ ಮೂಡಲು ದೇ
- 28 ವರಕೆಯಿಂ ಬಡಗಲು ಗುಣಿಗನ ಮತ್ತರ್ ಒಂ

- 29 ದಂ ಇ ಧರ್ಮವ ನಾರೋವ್ವರ್ ಪುರುಸರು ತಮ್ಮ
 30 ಧರ್ಮವೆಂದು ನಡೆಯಿಸಿದವರು ವಾರಣಾಸಿಯ ಕು
 31 ರುಕ್ಷೇತ್ಸದಲು ನಾಯರ ಕವಿರೆಯ ಕೋಡುಕೋಳು
 32 ಗುಮ ಪಂಚರತ್ನಂಗಳಿಂ ಕಟ್ಟಿಸಿ ನಾನಿರಬ್ರಾಹ್ಮಣ
 33 ರಿಗೆ ಕೊಟ್ಟಪುಣ್ಯ ಇಧರ್ಮವನಳಿದವನು ಆ ಪುಂ
 34 ಣ್ಯ ತೀರ್ಥಂಗಳಲು ನಾಯರ ಕವಿರೆಯ ನಾನಿರ
 35 ಬ್ರಾಹ್ಮಣರವ ಕೊನ್ನ ಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಹಳೇಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 [ಸ್ವಸ್ತಿ] ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
 2 [ಪ್ರ]ದ್ವೀ ವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 [ಧಿರಾ] ಜ ಪರಮೇಶ್ವರ ಪರಮ
 4 [ಧರ್ಮ]ರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳ ತಿ
 5 [ರಕ] ಚಾಳುಕ್ಯಾ ಧರಣ ಶ್ರೀಮ
 6 [ದ್ವ]ವನೈಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
 7 [ಜ್ಯ]ಮುತ್ತರೋತ್ತರಾಧಿಪದ್ವಿ ಪ್ರವರ್ಧ
 8 [ಮಾನಂ] ಆ ಚಂದ್ರಾಕ್ಷರತಾರಂಸಲು
 9 [ತ್ರ]ವಿರೆ ಸಕವರ್ಷ ೯೦೯ನೆಯ ಪ್ಲ (ಪ್ರ ?)
 10 [ವಂಗ] ವತ್ಸರದ ಮೈಸಾಬಿ ಸುದ್ದ ೩ ಬೃ
 11 [ಪ್ರ]ತಿವಾರದವು ಸ್ವಸ್ತಿಯು
 12 [ಮನಿ]ಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾ
 13 [ರಣ] ಮಾನಾನುಷಾನ ಜಪ ಸ
 14 [ವಾ]ಧಿಸಮನ್ವರನೇಕ ಸಮಯತ
 15 ಸ್ತವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರ
 16 [ಹಾರಾ]ಜ್ಯಳಿಯ ವಶಿಷ್ಠಗೋತ್ರದ
 17 [ಪದ್ಮ]ನಾಭಯ್ಯಗಳ ಪುತ್ರ ಕಪ್ಪಯ್ಯ
 18 [ಧರ್ಮ]ಪಾಧ್ಯಾಯರಗೃಹಾರ ಬನ್ನಿ
 19 [ಯೂ]ರಲು ವಿಷ್ಣು ದೇವರ ಪ್ರತಿಷ್ಠೆಗೆ
 20 [ಯಾದಿ]ಪ್ಪರ್ಲಗಗೃಹಾರ ಗೌಜ (ಗೌಳ)
 21 [ಸಾ]ಗರ ಗೆರೆತ್ತಿದ ಸಾಲಯೂರು ಈ
 22 [ಸ]ಪುರಮೊದರಾಗಿ ಮೂವತಿಚಾರ್ವಾಕನಿರ
 23 ನೆರವಿ ಸಂಪೂಜೆಮಾಳ್ವಲ್ಲಯ

- 24 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರ
 25 ಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾಧಿ
 26 ಸಮನ್ವರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂಬನ್ನಿ
 27 ಯೂರ ಮಹಾಜನಂಗಳು ದೇವರ ನಂದಾದೀ
 28 ವಿಗೆಗಂ ನಿವೇದ್ಯಕ್ಕಂದು ಬನ್ನಿಯೂರ
 29 ಮೂಡಲು ಬಿಟ್ಟಗಪ್ಪೆ ಮತ್ತರೆಡು ಆ
 30 ಗ್ನಿಷ್ಠೆಗೆಗೆಯೂರಯಾಗ್ನೇಯದ ತೋಂ
 31 ಟದಿಂ ಪಡುವಲು ಬಿಟ್ಟಗಪ್ಪೆ ಮತ್ತರೊಂದು
 32 ಸ್ವಸ್ತಿಯಮನಿಯ [ಮ] ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
 33 ನಧಾರಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾ
 34 ಧಿಸಮ್ಪ[ನ್ನ]ರ್ ಪುಟ್ಟಕ್ಕ ಸಾಸ್ತವಿಶಾರದರ
 35 ಪ್ಪ ಶ್ರೀಮದೀಸಪುರದ ಕೊಮಯ್ಯ
 36 ಧರ್ಮಪಾಧ್ಯಾಯರ ತಮ್ಮಂ ದಾಕ
 37 ಯ್ಯನಮಗಂ ಬಿಯಣಧಟ್ಟರವ
 38 ರ ಮಲವಿಗವರ್ತಸಖಾಯ (?)
 39 ದೇವರ ನನ್ನಾದೀವಿಗೆಗೆ ಮಾಕಯ್ಯಂ ಕೊಟ್ಟ
 40 ಗದ್ಯಾಣ ೧೫ ಕಾಳಯ್ಯ ಕೊಟ್ಟ ಗದ್ಯಾ ೫
 41 ದೇವಯ್ಯಂ ಗದ್ಯಾಣ ೫ ಬಿಟ್ಟಯ್ಯಂ ಗಳ
 42 ನಾವಿಂದನಾಗ ಗದ್ಯಾ ೧ ಅಂತು ೩೦ ಗ
 43 ದ್ಯಾಣಮುಮಿಪ್ಪಣ ವೃದ್ಧಿಯನು ಕೊ
 44 ಡುವರೀಧರ್ಮಮನನುಧವಣಿಕಾಣ
 45 ಪ್ರತಿಪಾಳನುವ

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ಅದೇ ಕಲ್ಲಿನಲ್ಲಿ ಬಲಕ್ಕೆ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ
 2 ಶ್ರೀಪ್ರದ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ ..
 4 ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕು ..
 5 ರಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ

- 6 ದ್ವವನೈಕಮಲ್ಲದೇವ
 7 ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತ
 8 ಪ್ರವರ್ಧಮಾಚಂದ್ರಾ
 9 ಲುತ್ತವಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
 10 ಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

- 11 ಮಹಾಪ್ರಚ್ಛೇದನಾ
- 12 ಯುಕ ಶೌಚಗಾಂಗೇಯಕ
- 13 ಧ್ಯಾಯಕಾವ್ಯಕನಕನಕ
- 14 ವಂಜುಳಿ ವರ್ಣಕಲಿಕರ್ಣ
- 15 ತಿಜನ ಮನೋಹರ
- 16 .. ದಿವನ ನಾಯಕನಾ
- 17 ಚಿನಾಯಕನೇಕವಾಕ್ಯಂ
- 18 .. ಛೇದನದಂಕರಿ
- 19 ಭಕ್ತಿಯ ಮೆಯ್ಯಜಗುರು ಮ
- 20 ಮೃದ ಮುಚಿತಚರಿತಮ
- 21 ತನಗೆನಿತಾಂಧನ್ಯತ್ರಿಯ
- 22 — ಭೂಜನಪ್ರೇಚರಾಜಂ || ವೃ || ಧು
- 23 ವನ್ಯಕವಲ್ಲ ನರನಾಥಂ ಚಿತ್ತ
- 24 ಧೈರ್ಯಂಶುಚಿ ಧರಾಪ್ರನಧಿಕ
- 25 ಕರಂಸ್ವಾಮಿಪತ್ನನನ್ನಪ್ಪ
- 26 .. ತಿಗೇಕೂಟಂ ಪ್ರೀತಿಯನೀವಡ್ಡ
- 27 ದ್ರಾವಣಮುಖ್ಯಮಪ್ಪಬಿರುದು
- 28 ಗಳಂ || ಅಂತು ಪಡೆದುಧಯ
- 29 ಚಕ್ರವರ್ತಿಗೆ ನನ್ನೋನಮ
- 30 ಕೀರ್ತಿಗಿಂತಮನೆಯ್ಯುವಿನದೇ
- 31 ರಾಜ || ಅವಿಧುವಿವಿಧ

- 32 ದಕ್ಕತಾಂಧನೊಂದುದಿವನ
- 33 ವಳಯದೊಳಗೆ ನೆಗತ್ತೇಯ
- 34 ಪ್ರಸಂಸೆಗೆಯ್ಯವನರ
- 35 ನ್ನಿಪುರಂ ಬುದಿಬ್ಬಪುದುಸಾಲ
- 36 ಯುಲ್ಲಿದಿವನನನೋದರನೀಲಂ
- 37 ಗೃಹಾರಮಿಪುನಬಿರುದು
- 38 ಹೋತ್ತದೂಮಚ್ಚುತಕರನನ್ನ
- 39 ಸಾಲಯಹೋತ್ತರಥಿ .. ಸಿ
- 40 ನನ್ನೀನಪುರದ ವಣಾನ್ತರದಪೆ
- 41 ಪುರಿಭಟ್ಟಮಯ್ಯನುಂಬ
- 42 ದಮ್ಮವಿತ್ತನಪ್ಪಪಟ
- 43 ಯಾರ್ ನಿರತನಾಗಿರಕವರ
- 44 ಪರಿಧಾವಿ ನಂಪತ್ತರದ ಪುಷ್ಪ
- 45 ಮವಾರದಂದಿ ನುತ್ಪರಾಯಣ
- 46 ಮಿತ್ರಂ .. ತಿದಿದ್ದು ದೇವರ
- 47 ನಕ್ಕಂದೇವಾಲಯದಬಣ್ಣಸ್ಸುಟ
- 48 ಸ್ವಸ್ತಿಯಮನಿಯಮನ್ನಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
- 49 ನಪ್ಪಾನ ಬಪನವಾಧಿ ನಂಪನ್ನರಪ್ಪ .. ಪುಷ್ಪೋ
- 50 ಬಾಧ್ಯಾಯರ ಕಾ
- 51 ಲಂಕರ್ತಿ ಧಾರಾಪುಷ್ಪಕಂಬಿಟ್ಟು .. ಮತ್ತ
- 52 ಲೊಂದು ..

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ತಾಣಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಹಡಪದ ಚೆನ್ನಬಸಪ್ಪನ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲುಗಳಲ್ಲ.

ಪ್ರಮಾಣ 2'-9" × 0'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ
- 2 ನಾರಾಯಣ ಭುಜಬ
- 3 ೪ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀ [ರಾಮ]
- 4 ಚಂದ್ರರಾಜ್ಯದ ವಿಜಯಾ
- 5 ಭೃದಯದ ಅಜನೆಯ ವಿಜಯ
- 6 ನಂಪತ್ತರದ ಮಾಘಬ
- 7 ೧೩ನೋ (?) ಶ್ರೀಮದನಾದಿಯ ಪಟ್ಟ
- 8 ಣಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
- 9 ಮೂಲಸ್ತಾನದ ಭೇರುಂಡ ಸ್ವಾಮಿ
- 10 ದೇವಗೃಹ ಹೆಗ್ಗಡಿಕೆಯಪ್ಪಭೋಗತೇಜ

- 11 ಸ್ವಾಮ್ಯಸಹಿತ ವಯದ್ಯ
- 12 ದಾಸಂಣ್ಣಂಗೆ ದೇವರವರು
- 13 ಪಟ್ಟಣಸ್ವಾಮಿ ಹಲರು
- 14 ಪಂಚಮತ ಮುಖ್ಯವಾದ ನ
- 15 ಮನ್ನ ಪ್ರಭುನವ .. ಗಳು ತಂಮ
- 16 .. ಕೊಟ್ಟ ಧೂ
- 17 ಮಿ ಪ್ರಥಮನೇನ ಬಸದಿಯ
- 18 ಬಯಲಲ ಮತ್ತ ಅಡು ಮಂಗ
- 19 ೪ ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲಿ ಕಾಶೀಮಠಕ್ಕೆ ಎಡಭಾಗದಲ್ಲಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳ ದೇವ ವರ್ಷದ ೧೬ನೆಯ ಕ್ಷಯಸಂವ
- 2 ತ್ವರದ ಛಾತ್ರಪದ ಬ ೧೧ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಮಳನೇನ
- 3 ದೇವರಗುಡ್ಡಿ ಜಕಾವೈ ಸಮಾಧಿವಿಧಿಯ ಮುಡಿಪ ಸುಗತಿ
- 4 ಯ ಪ್ರಾಪ್ತಿಯಾದಳು. || ಶ್ರೀವೀತರಾಗಾಯನವೋ ||

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ಅದೇ ಮಠದ ಇದಿರಲ್ಲಿ ಸಮಯಾಚಾರದ ಮಠದ ಮುಂದೆ ಜೈನವಿಗ್ರಹದ ಕೆಳಗೆ (ಬಲಭಾಗ ಹೋಗಿದೆ.)

¹ ಗಣ ಪ್ರಾಚ್ಯಮಹೀಧ್ಯದಕ್ರ್ಃ ಶ್ರೀ

² .. ಭವ್ಯಾಬ್ಧಿವರ್ಧಿಪ್ಲನಶಾಂಕಮೂರ್ತಿಃ||

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಬಿಡ್ಡೆಕೆರೆ ಏರಿಯಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಯಲ್ಲಿ ಕಾಳಿಕಾದೇವೀ ವಿಗ್ರಹದ
ವೀರದಲ್ಲ.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸ್ವಸ್ತಿಸಹಿತಂ ಸಕಳಗುಣಗಣಾಂಶಂಕ್ರಿತ ಸತ್ಯ ಶಾಚಾಚಾರ ನಯವಿನಯಶೀಲ ಸಂಪನ್ನರುಂ
ಶ್ರೀ ಕಾಳಿಕಾದೇವೀ ಲಬ್ಧ ವರಪ್ರಸಾದಂ.....

² ಪಂಚಲೋಹಾಧಿಪತಿಗಳುಂ ತತ್ಪುರ ಪರಿರಕ್ಷ

³ ಕರುಮಪ್ಪ ಶ್ರೀಮತು ಕಟಕದ ಮನಣ.....

⁴

⁵ಗಾವ ಯೆಮ್ಮೆಯನಟ್ಟಿ.....

⁶ ತಮ್ಮ ಕೊತ್ತಳಿಯು ಕೋಲಿ ಹಾಗವನಾಚಂದ್ರಾಕ್ಷಂಬರಂಬಿಟ್ಟರ್ ಶ್ರೀಮಣಿಪೋಜನಳಿಯ ಮಹಾ
ನಗರದ ಮಗಂ ಕಂಚಗಾಟ

⁷ಯದಮ್ಮಾಡಿದರು.....

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ಅದೇ ಕಾಳಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದಲ್ಲಿ

(ಪೇರಕ್ಕಾಗ)

¹ ಶ್ರೀವಿರೋಧಿಸಂವತ್ಸರದ ಮಾಘ ಬ.....

² ಬೃಹಸ್ಪತಿವಾರದಂದು ಮಹಾನಗರ].....ಪಂಚಲೋಹಾಧಿ ಪತಿಗಳುಂ ತತ್ಪುರಪರಿ.....

³ಬಳ್ಳಿಗಾವೆಯ ಕಾಳಿಕಾದೇವಿಯು.....ಗೆ ಹೋಹದಾರಿಯಿಂದಲ.....ದಿಮೆಯ್ವತು

⁴ಗಳ್ಳಿಯೊಂದಂ [ಪೂಜಪುನ]ಸ್ಕಾರ ನಿವೇದ್ಯಕ್ಕಂ.....

(ಕೆಳಭಾಗ)

⁵ ಗಳಿದ್ದು ಪ್ರತಿಪಾಳಪುಷ್ಪದು ಬಳ್ಳಿಗಾವೆಯ ನಗರದ ಕಂ

⁶ ಚಗಾಟ ಮಾರೋಜ ಕಾಳಿಕಾದೇವಿಯ ದೇಗುಲವ ಕ

⁷ ಲುವೆಸನಾಗಿ ಮಾಡಿಸಿದ ಈ ಧರ್ಮವ ನಡೆಯಿಸುತಿ

⁸ ಪ್ಪರ್ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದ ನೋಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಪಡನಾಲೆಯ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 1'-9" × 1'-6"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ಚಕ್ರವರ್ತಿ ಭುಜಬಳ ವೀ.....ಬರಾಳ.....

² ಪ್ಪದ ಫನೆಯ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು.....

³ ವಾರ ವೈಶಾಖ ಶಂಕ್ರಾಂತಿ ಶುಭದಿನದ

⁴ ಮದ್ರಾಜಧಾನಿ ಪಟ್ಟಣಂ ಬಳ್ಳಿಗ್ರಾಮಯ ಹಿರಿಯಬ

⁵ ಸದಿಯ ಮಲ್ಲಿಕಾರ್ಜುನೇಶ್ವರನಾಥದೇವರ ಆಪ್ತ

⁶ ವಿಧಾರ್ಥಿ [ನೆ]ಗೆ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಲ್ಲಿ

⁷ ಯೇ ದಂಡನಾಯಕರು ನಾಗರಖಂಡ ಬಿಡ್ಡಳಿಗೆಯಂತಿರ

⁸ ಡೆಪ್ಪತ್ತುಮಂದುಷ್ಕ ನಿಗ್ರ[ಹ] ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂ ಮಾಡುತ್ತಂ

- ⁹ ಸುಖ[ಸಂಕ್ರ]ಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಪಟ್ಟಣದ ಅಧಿ
¹⁰ ಕಾರಿ ಹೆಗ್ಗಡೆಸಿರಿಯಣ್ಣಂ ತನ್ನಂತರಾಳಿಕೆಯ ಮೂರೆವರೆ ಮು
¹¹ ಬೃವಾಗಿ ಹೆಟುಂಕದಧಿಕಾರಿ ಚಾವುಂಡರಾಯನುಂ ನೋಮಯ್ಯ
¹² ನುಂ ಮನ್ನೆಯದಕೊಪವಿನದಧಿಕಾರಿ ಮೂಳವೆಗ್ಗಡೆ ಇನ್ನಿನಿ
¹³ ಬರುಂ ತಂತಂಮ್ಮನುಂಕಮಂ ಎತ್ತಿಪತ್ತತ್ತಕ್ಕಂ ಸರ್ವವಾಧಾ
¹⁴ ಪರಿಹಾರವಾಗಿ ಸಿರಿಯಣ್ಣಂ ಅಚಾರ್ಯ
¹⁵ ಪದ್ಮಣಂದಿವೇವರ ಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಇಥಮ್ಮ
¹⁶ ಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ನಾಯಿ
¹⁷ ರ ಕವಿರೆಯಂ ವೇದಪಾಳರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕೊಟ್ಟಫಲ
¹⁸ ಮಕ್ಕು

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕ ದೇವಾಲಯದಲ್ಲಿ ಹಾಸುಗಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 2'-0" × 1'-0"

- | | |
|---|---|
| ¹ ಬಲಪುರದ ತ್ರಿಪುರಾಂತಕ ದೇವರ ಪಾತ್ರ ಪದುಮ | ⁴ ದ ಸದುವಣಕೆಯೊಳಗೆ ಒಡುಬಳಿ ಇದು ಲಬಗದ ಬ |
| ² ವತಿ ಸೂಳೆಗೆ ತ್ರಿಲೋಚನಪಂಡಿತರ ಪಾಬ್ಬರಿನಂವ | ⁵ ಳಿ ಕಬಲು ಪದುಮಾವತಿಯಮಹುಇದುಹುದುಲ |
| ³ ಛರದಲ ಕೊಟ ಕೆಯಿ ಅದಾವುದೆಂದಡೆ ಬಲ್ಲಕಡೆಯ | ⁶ ಜೆಯ ಮುದ ಶಾಸನ ಇದುಹುದು |

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ಅದೇ ಗ್ರಾಮದ ಉಡುಗಣ್ ನಿಧಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-3"

- | | |
|-------------------------------------|--------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ | ⁴ ಗರೆಜದ ಶಾಂತಪ್ಪನವರ |
| ² ಶಾಲಿವಾಹನಶಬಿ ವರುಶ ೧೭೪೫ಯ | ⁵ ಮಾವಿನ ಕೊಪ್ಪಲುತೋಟ ಯಂತೀ |
| ³ ಸಂ ಮಾಘ ಶು ೧೦ ಯಲ್ಲು | ⁶ ಧರ್ಮಕ್ಕೆ ಅಚಂದ್ರಾರ್ಕಸ್ತಯ |

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯ (ಹನ್ನಿಕಾಳೇಶ್ವರ ದೇವಾಲಯ)ದ ಬಲಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಿನ್ನಚಾಮರಚಾರವೇ | ತ್ರಿಲೋಕನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ
² ಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
³ ಶ್ವರ ಪರಮ ಧೃತ್ಯಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳಿಳಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ ಮೊ
⁴ ಳಗನೂರ ನೆಲೆವೀಡಿನೊಳ್ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿಬ್ಬ ಸಕವರ್ಷ ೯೪೭ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ದ
⁵ ಪಕ್ಷಮಿ ಅದಿವಾರದನ್ನ ವನವಾಸದೇಶಾಧಿಪತಿ ಕುಸ್ತರಾಜ ವಿಜ್ಞಾನನಿಂದಂ ಕಲದೇವೇಶ್ವರ ಸ್ವಯಂಭುದೇವರ
⁶ ದೀಪಧೂಪ ನಿವೇದ್ಯಕ್ಕಂ ದೇಗುಲದ ಖಣ್ಡಸ್ತುಟಿತ ನವಕರ್ಮಾದಿ ಬೆಸಕ್ಕಂ ಅಲ್ಲಿಯ ಸ್ಥಾನಾಚಾರ್ಯರುಂ ಯಮನಿ
⁷ ಧ್ಯಾಯ ಧಾನ [ಧಾರಣ] ಮಾನಾನುಷ್ಯಾನ ಜಪನಮಾಧಿ ಸಂಪನ್ನರುಂ ಕಾಳಾಮುಖಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶಿವಶಕ್ತಿ
⁸ ಪಣ್ಣಿ ತರ ಕಾಲಂಕಟ್ಟಿ
⁹ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಳ್ಳಿಗಾವೆಯ ತಳದ ಹುಲ್ಲೆಯ ಬಯಲೊಳ್ ಕಟ್ಟವಿಯಗಡಿಂಬದಗಳೆಯೊಳಗಿದು ಕೊಟ್ಟ
¹⁰ ಗದ್ದೆ ಮತ್ತರೆಡು ದೇವರಪುರದೊಡುಮಳಿಗೆ ವಜ್ರದಕೇರಿಗೆ ಮೂಡಲು ಬಿದಿರೇಶ್ವರದ ನೀವೆಗಡಿ ದೇಗುಲದ ಬಡಗಣ
¹¹ ಪೂದೋಂಟ ಉ
¹² ಒದಿದಿರೆತ್ತಿ ಬನ್ನ ಮಧುರಾನ್ತಕಚೋಳನ ಸೈನ್ಯಮೆಲ್ಲಮಂ ಕಿಟುಡೋಟೆಕಟ್ಟಿ ಗಟ್ಟುವಿನ ಮಳ್ಳುಟಿ ಕೂರನಿಯಿನ್ನದುತ್ತು
¹³ ತತ್ತಟುತಟು
¹⁴ ದೊಟ್ಟಿ ಕಂಚಿಗುಟುಯವ್ವಿನಿಗಂ ಬೆದಟ್ಟಿ ಚೋಳನಂ ಮೊದನುದಗ್ರಬಾಹುಬಳಮಂ ಜಯಸಿಂಹಮಹಾಮಹೀ
¹⁵ ಭೂಜಂ ||

- 12 ||ಕ|| ಎನಿಸಿದ ಐದುಸಿಂಹ ಮಹೀಶನ ತನಯಂ ನಿಜಧುರೋಗ್ರಕಾಕ್ಷೇಯಕವಾರಿ ನಿಮಜ್ಜದಖಿಳ ಸಮುದಾರಿನ್ಯಪಂ
ತ್ತೈರೋಕ್ಯ
- 13 ಮಲ್ಲನಾಪದಮಲ್ಲ ||ವ್ಯ|| ಅಜಿತಂ ಶ್ರೀಧುವನ್ಯೈಕಮಲ್ಲ ಮಹಿಪಂ ನೋಮೇಶ್ವರಂ ತತ್ತಿಯಾತ್ಮಜನಾಥೂಪನತಮ್ಮನ
- 14 ಸ್ತರಿಪ್ತಧೂಪಂ ವಿಕ್ರಮಾದಿತ್ಯಧೂಪಜನಾ ಧೂರಿ ಮಹೀಧುಜಾನುಜನರಾತಿಕ್ಷೋಣಿಪಾನೇಕಪವ್ಯಜಿಸಿಂಹಂ ಜಯಿಸಿಂ
- 15 ಹ ನುದ್ರತರಿಪ್ತಕ್ಕಾ ಪಾರಕಾಳಾನರಂ ||ಕ|| ಅವರೋಗ್ರಂ ಬೃಂದಂ ಪರಿಮೂರ್ತಿ ವಿಧೂಜ್ಯಕೀರ್ತಿ ಚಣ್ಣದೋರ್ವಿಕ್ರಮ
ಶಾಲಿ ವಿರೋಧಿಶೈಲದಂ
- 16 ಛೋಳಿ ವಿಕ್ರಮಾದಿತ್ಯದೇವನದಟರದೇವಂ ||ವ್ಯ|| ಅಲಗಂ ಚೋಳಾವನೀಶಂಗಳನನಣಯರಂ ರಾಳಧೂಪಂಗೆ
ದಾಪಾಬಳದಿನ್ದಂ ತೋಜುಮೀಜು
- 17 ತ್ರಪದುದುಧಯಚಕ್ರೇನಾಮಸ್ತ ದೂಧೈಶ್ಯುರಮಂ ತನ್ನೇಖದುಗ್ರೇಧದಿನುಜಪಪಿಪಿಂಕೋಣ್ಣ ಚಾಳುಕ್ಯರಾಜ್ಯೋ
ಜ್ಯುಳ ಲಕ್ಷ್ಮೀನಾಥ
- 18 ನಾದಂ ಭುವನ ಜನನುತಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಕದಪಂ ಪೇಯ್ಯನ್ನುದಕೈಗೊಳಿಸಿ ತಿಪುಳನಂ ಗಣ್ಣದೊತ್ತಾಳ್
ನೊತ್ತಂಬದ ಮೂ
- 19 ಗಿಟ್ಟೇಜುಪಂ ಮಾರವನ ನಿರವ ಸಪ್ತಪದಂ ಮುಟ್ಟಿಸಿಟ್ಟಿತ್ತಿದ ನಂಗಾಬೀಶನಂ ರಾಯರನೆ ಬದಿವೊಲಂಗೋಣ್ಣ ತನ್ನ
ತ್ತಿಯಂ ದೀಪವರಾ
- 20 ದುಮ್ಮಾರ್ದಿ ಕಾರಾಗೃಹಮೊಳಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಧಾರಾನಾಪ ಮಹಾಧುಮಿಪ್ಪರಕರಂ ಚೋಳೋಗ್ರ
ಕಾಳಾನ್ತ
- 21 ಕಂ ಸೇರಾಚ್ಚಾಂಗ ಕಳಿಂಗ ವಂಗ ಮಗವಾನ್ಶಾವನ್ನಿ ಪಾಂಚಾಳ ನಾನಾರಾಜಾವಳಿಮಾಳಿರಾಳಿತಪದಂ
ಪೂರ್ವಾಪರಾಂಧೋದಿ ವೇಳಾರಾ
- 22 ಮಾನ್ತರ ಶೈಲಕೇಳಿ ವಿಜಯಂ ಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ || ನರಸಿಂಹಾಕಾರದಿಂ ದಾನವಪತಿಮುರವಂ ಸೀರ್ಧನಣ್ಣಣ್ಣ
ರುಪ್ಪಂ ದರ
- 23 ಸಾಕ್ಷೀಳನಮಂ ತೂಗಿದವಳವಪಾರ್ತ್ವತ್ತಿಯಂ ಚರ್ಮಮಂ ನೆಟ್ಟಿರದಿನ್ದಂಗಿತ್ತನಾಪ್ಪಾರ್ಪವಿಳಧರೆ ಗತಕ್ಷತ್ರ
ಮಪ್ಪನ್ನು ಧಾತ್ರೀಶರಸಪ್ಪ
- 24 ತೊನ್ನು ಮೂಕೊನ್ನನ ಚಲಮೆಚಲಂ ವಿಕ್ರಮಾದಿತ್ಯ [ದೇವ || ಪು] ದವೇಕನ್ಯಗ್ಗಮಾನೊರ್ವನೆ ತಳೆಯಲಿದಂ
ಸಾರ್ಪನನ್ನಾಪಹಾಕೊಮ್ಮದ
- 25 ಜಿನಿನ್ದಾದುಜಂಗಾಧಿಪನ ಜೆಹೆಗಳನ್ನಾದಿಕಾಕುಂಜ [ರಸ್ಯನ್ನದಿನಾ] ಧೂಧೈದ್ದರಿಮೂಳದಿ ನಖಧರಾಧಾರಮಂ
ತೆನ್ನ ವಿಕ್ರಾನ್ತದ ಚೆಲ್ವಂ ತನ್ನತೋ
- 26 ಛೋಳ ಪದುರ ಮಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ||ಕ|| ಕ [ಲವ] ರಿಯರೆನಿಪ ಪರಮಹಿಪರ ಬಿರುದಿನ ಗರಿಮ ಮರ
ಗುಂಕರಗುವ ಪೊದಿಂ
- 27 ದಿರವೆ ಕರಗುವಿನ ಮುರಿವರಿವರಿದುದು ತೇಜಂ ಪ್ರತಾಪ ಕಾಳಾನರನಂ || ಅಣಿಯರಬಿರುದಂ ಚೋಳಂಗಳಿಕಾ
ಸನ್ನೋಹವನ್ನೆ ಮುಡಿಯಂ
- 28 ಪೋತ್ತಂ ಕೇಣಿಯಮನಿಕ್ಕುವನೆನ್ನೆ ಪೋಣವ್ವದಟರು ಮೊಳರೆ ರಾಯಕೋಳಾಪಳನೋ || ಎನಿಸಿದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
ಧುವನಾಶ್ರಯ
- 29 ಶ್ರೀ ಪೃಥ್ವೀಪ್ಲಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧಿಪ್ತಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳಿತಳಕಂ ಚಾಳುಕ್ಯಾ
ಧರಣಂ ಶ್ರೀಮ
- 30 ಶ್ರೀಧುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ್ಚಾರ್ಕ್ಯಕಾರಂ ಸಲುತ್ರ
ಮಿರೆ || ತನ್ಯಾನುಜಂ ||
- 31 ವಿನಯಕ್ಕಾಸ್ತದಮಾದ ವಿಕ್ರಮನೂಳಂಬಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವನ ಚಿತ್ತಕ್ಕವಳಂಬಮಾದಕೆಳೆಯಂ ಚಾಳುಕ್ಯರಾಮುಕ್ತಿರೇ
- 32 ಶನಕೋಣ್ಣಾಟದ ಕೂರ್ಮಪತ್ತಣುಗದಮ್ಮಂ ರಾಯಕನ್ನಪ್ಪದೇವನ ಸಮ್ಮೋಹನ ಪುಷ್ಪಬಾಣಮಿನಲಿನ್ನೇವಣ್ಣಪಂ
ಬಣ್ಣಪಂ||
- 33 ಪೊಗೆಯುತ್ತಿದ್ದಪ್ಪದಿನ್ನುಂ ದಪಳಿ ಹಿಮನಗಾರಣ್ಯಮಂ ರಾಳನಿನ್ನುಂ ಪುಗಲೆನ್ನಿದ್ದಪ್ಪನಿನ್ನುಂ ನೆಲಸದೆ ತಿಪುಳಂ
ಲಂಕೆಯಿಂ ತೆಂಕ
- 34 ಲೋಡರ್ ಬಗೆಯುತ್ತಿದ್ದಪ್ಪನಿನ್ನುಂ ಮುಳದಪನೆನುತಂ ಕೊಂಕಣಂ ಸಂಕೆಯಿಂ ಗೊಡುಗೊಳುತ್ತಿದ್ದಪ್ಪುಧೇಂಬಲ್ಲದ
ನೊ ಚಕಿತವಿದ್ದಿಪ್ಪನಂ
- 35 ಬೀನೋಳಂಬಂ ಎನೆ||ನೆಗರ್ಧ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಸಂಸ್ಕಯಮಾನ ಲೋಕವಿಖ್ಯಾತ ಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ ಮಹೀ
ಪಲ್ಲಧ ಯುವ
- 36 ರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮಣಂ ಶರಣಾಗತರಕ್ಷಾಮಣಿ
ಚಾಳುಕ್ಯಚೂಡಾಮ
- 37 ಣಿ ಕದನಪ್ರೋತ್ತಂ ಕ್ಷತ್ರಿಯಪವಿತ್ರಂ ಮತ್ತಮೈಗರಾಜಂ ಸಹಜಮನೋಜಂ ರಿಪುರಾಯಕಟಕ
ಸೂಟಕಾಟನಣ್ಣನಂಕಕಾ

- 38 ಉ ಶ್ರೀಮತ್ಪ್ರೇಮೋಕ್ತಮಲ್ಲ [ವೀರ] ನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನದಿ ಜಯಸಿಂಹದೇವರ್ ||ವೈ|| ಪುಲಗೆಟುಕನ್ನ
ರೇಳುಮಲೆ ಕಾಸ
- 39 ವಳಂಬನವ . ಗಾಗಿ . . . ದಕ್ಷಿಣಪಯೋಧಿವರಂನೆಲನಾದುದೆಲ್ಲಮಂ ಬಳರನದಿರ್ಪಿ ಸನ್ನಸದಿನಾಬ್ಧಿಧಿಕಂಯು
- 40 ವರಾಜರಕ್ಷಿವೀರನೊಳಂಬ ಮಹಾಪುಹೀಭುಜಂ ||ಕ|| ತತ್ಪಾದಾಂಬುಜ ಸೇವಾತತ್ಪರನುಜ್ವಳಯ
- 41 ಶಂ ಚಿತದ್ವಿಷದವನ್ನಿಧೃತ್ವ ತಿಸೇನಾಪತ್ಯದ ವಿಕ್ರಾಂತನಿನಿದಂ ತಂಬರಸಂ||ವೈ||ಧುರದೊಳ್ ಮಾಟಾನ್ತಚೋಳಾಪನಿ
ಪನ ನನದಟಂಗಿ
- 42 ಲ್ಲವಂ ಸನ್ನ ಕಾಂಟೀಪುರವಂ ಕೋಪಾಗ್ನಿಯಂ ಸುಟ್ಟವನತುಳುಕೋಪೇತ ವೀರಾರಿ ಧಾತ್ರೀಶ್ವರಂ ದೋರ್ಗ್ಗ
ಪ್ಪದಿಂದಿ ಬನ್ನನಪದವಿಯೊಳುಯಿಟ್ಟವಂ ಮಾ
- 43 ಕವಾಧೀಶ್ವರನಂ ಬೆಂಕೊಣ್ಣವಂ ಕೇರಳನನಲೆದವಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ || ಮಲೆಯೇಳುಂ ಕೊಂಬುಕೊಂಬೇಳ್
ಗಳ ನಲೆದುದ್ವೈತ್ತವಿದ್ವಿಷ್ಣುಭೂತೃ
- 44 ಕಮಂ ಶಾಯ್ಕಾವಳಂಬಂ ವಿಜಿತರಿಪುಬಳಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ ತಲೆಯಂ ಸೆಣ್ಣಾಡುಗುಂ ಕಣ್ಣಮನಿರದೆ
ಮರುಳ್ಳ ಕೊಟ್ಟಕ್ಕುಗುಂ ದೋರ್ವ್ವಳ
- 45 ದಿನಾಟುನ್ನ ಮಾಪ್ಪಾಂಪದಟರೊಳರೆ ಪೇಳ್ವೇಳವಂಗಂಜವಗಂ||ಉದಧಿ ವ್ಯಾವಿಷ್ಟಿತೋರ್ವ್ವೀತಳಮನೆಮಗೆ ನಿಷ್ಕಂ
ಟಕಂಮಾಡಿ ಮತ್ತಂ ಕದನಕ್ರೀಡಾತ್ರಿಯೆನೇಪುಣ
- 46 ನನವನತಂ ವಾಡಿ ಚೋಳೇಶರಾಜ್ಯಾಸ್ತದಮಂ ದೋರ್ಗ್ಗವ್ವದಿಂದಿ ಸಾಧಿಸಿ ಪಡೆಯೊಲೊಡಚ್ಚಿಟ್ಟಪಂ ಧಾತ್ರೀಗಲ್ಲಂ
ಪದವಿನೊತ್ತಿತ್ತಪಂ ಕೇವಳಮೆ ಜನನುತಂ
- 47 ತಂಬನೆಯಂ ನೊಳಂಬಂ || ಬಸಕೇರ್ಣಾಟಾಂಧ್ರ ವಂಗದ್ವಿವಳ ಮಗಧ ನೇಪಾಳ ಕಾಳಿಂಗ ಪಾಂಚಾಳ ಸುರಾಷ್ಟ್ರ
ನೇಕ ದೇಶಾಪನಿಪರ ನಲೆದಾಟಂದುಜಂಕೊಣ್ಣು ಕೀ
- 48 ತ್ವಿಪ್ರಸರಂ ದಿಕ್ಷಕ್ರಮೋ ವರ್ತಿಸೆ ರಿಪುಗಜವಾರಾಂಗನಾಸ್ವಗಳೊಳ್ ನಿಶ್ಚಿಂತವಂತನ್ನಿತ್ತನಾಬ್ಧಿಂಗಬಿಳಜನನುತಂ
ತಂಬಕದಣ್ಣಾಧಿನಾಥಂ || ಕ ||
- 49 ತಂಬಂ ನಿಜ್ಜಿತವೈರಿಕದಂಬಂ ಕವಿಗಮಕವಾದಿ ನಳನೀದಿನಕ್ಕದ್ಧಿಂಬಂ ತರ್ಪಿತ ಬುಧನಿಕುರುಂಬಂ ಚಾಳುಕ್ಯರಾಜ್ಯ
ಮೂಳಸ್ತಂಧಂ || ಅನ್ನುನೆಗರ್ತ್ತಗಂ
- 50 ಪೂಗರ್ತ್ತಗಂ ನಲೆಯಾದ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಳ್ಳಾಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ವಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛೇದಣ್ಣ ನಾಯ
- 51 ಕಂ ವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ವಿವೇಕಬೃಹಸ್ಪತಿ ಶೌಚಮಹಾಬ್ರತಿ ಪರನಾರೀಸಹೋ
ದರ ವಿದಗ್ಧವಿ
- 52 ದ್ವಾಧರ ನಿಜವಂಶಾಂಬರ ದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ಸಕಳಗುಣನಿವಾಸಂ ಉಭಯರಾಯನನ್ನೋಷ ಶ್ರೀಮತ್ಪ್ರೇ
ಮೋಕ್ತಮಲ್ಲ ವೀರನೊ
- 53 ಕಂಬ ಪಲ್ಲವ ಪೆಮ್ಮಾಡಿ ಜಯಸಿಂಹದೇವ ಪೇಸಣ ಹಣುವನ್ನ ವೈರಿಕೃತಾನ್ತ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನ ಹಿರಿಸ್ಥಿ
ವಿಗ್ಗ ಹಿಡಣ್ಣನಾಯಕಂ ತಂಬರಸರ್
- 54 ಸಾನ್ತಳಿಗೆ ಸಾಸಿರಮುಂ ಮಣ್ಣಳಿ ಸಾಸಿರಮುಂ ಜಿಡ್ಡಳಿಗೆಯೆಪ್ಪತ್ತು ನಾಗರಬಣ್ಣವೆಪ್ಪತ್ತು ಎಡೆನಾಡಿಪ್ಪತ್ತು
ಮೂಗುನ್ನ ಪನ್ನೆರಡು ಸಮಸ್ತದೇವಭೋಗಂಗಳುಮಂ ದುಷ್ಕನಿಗ್ಗ
- 55 ಹ ಶಿಷ್ಯಪ್ರತಿಪಾಳನದಿನಾಳ್ವರನುಗೆಯ್ಯುತ್ತಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯೊಳ್ ಸುಬದಿಂದೊರ್ಧ ಮ್ಮಪ್ರಸಂಗದಿಂ
ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷ ೬ ನೆಯ
- 56 ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಪಾಷ್ಯ ಬ ೫ ಅದಿವಾರದುತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿಪಾತ ತಿಥಿ ನಿಮಿತ್ತ ಕರದೇವೇ
ಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ನದೀಪಧೂ
- 57 ಪ ನಿವೇದ್ಯಕ್ಕಂ ಬಣ್ಣಸ್ತುತಿತ ನವಕರ್ಮದ ದೇಸಕ್ಕಂ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
ಶಿವಶಕ್ತಿಪಣ್ಣಿತರ ಶಿಷ್ಯರಪ್ಪ
- 58 ರುದ್ರಶಕ್ತಿ ಪಣ್ಣಿತರ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವ್ವನಮಶ್ಯಂ ಪುನರ್ವರಣಂ ಮಾಡಿಕೊಟ್ಟ ಪೂರ್ವವೃತ್ತಿಯುಗರ್ಧ್ವ
ಮತ್ತರೇರಡು ಪುರದಲೇರಿಕೀಳೊಂದು ಈದತ್ತಿಯನ
- 59 ನುನಯದಿಂ ಕಾದ ಮಹಾಪುರಷನಮಳ ಗಂಗಾನದಿಯೊಳ್ ವೇದವಿದುಗಳಿಗೆ ಸಾಸಿರ ಗೋದಾನಮನಿತ್ತುದೊನ್ನ
ಪದಮಂ ಪಡೆಗುಂ || ಅದಿಲ್ಲದಿದ್ದರೆ ಧರ್ಮಮ ನಳಿದವನಾದ್ವಿ
- 60 ಜರುಮನಿತು ಕವಿಲೆಗಳು ಮನಣ್ಣಳಿಯದೆ ತತ್ತೀರ್ಥಂಗಳೊಳಳಿದ ಮಹಾಪಾಪಿಯಕ್ಕು ಮಕ್ಕು ಮಪೋಳು ||
ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಹರೇತ ವ
- 61 ಸುನ್ನರಾಂ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ವಂ ವಿಷಮು
ಚ್ಚತೇ | ವಿಷಮೋ
- 62 ಕಾಕಿನಂ ಹೈದೇವಸ್ವಂ ಪುತ್ರಪಾತ್ರಕಂ || ಬಹುಭಿರ್ವಸುಧಾ ಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯ ಯ
63 ದಾಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಳಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಸಾಲೂರು ಹೋಬಳಿ ಹೋತನ ಕಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹಳ್ಳಕ್ಕೆ ನಮಾಪದಲ್ಲಿರುವ
ಹೊಲೀಮರದ ಬುಡದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಜಿತ್ತೇನಲ

2ಮೃತೇ

3ಗನಾ

4

5

6 ಅಕ್ಷಯನಂವ

7 ತ್ವರದ ವಯ.

8 ಬ ಸುದ್ದ ೧೨

9 ಗುದಲು ಮಲ್ಲೆ

10 ಯದೊಂದುತನ

11 ಮೇಲೆಬೂ....

12 ಪೊಸಮಾದ

13 ಬರೆ

14

15 ರಿಜು.....

16 ದುಕೊಂದ

17

ನೊರಬದ ತಾಲ್ಲೋಳು

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ನೊರಬದ ಹೋಬಳಿ ಚಿಕ್ಕಶಕುನ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಳ್ಳಿ ಊರ ನಿವೇಶನದಲ್ಲಿ ರಾಮನಾಥ
ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

1 ವಿಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕನು ೧ ಗು ಅಂಡಿಕಿಯ ದೊಂದು

2 ಗುಡನಹಳಿ ಚಿಕ್ಕನಕುನದ ಮಾರಗುಡ ರಾಮನಾತವೇವ

3 ರ ಕಲ್ಲು ನಿಲ್ಲಬಿಟ್ಟ ದೇವರ ಸಂನಿಧಿಯ ಆಕೆಯವಹದ (1) ಬ ೨

4 ಮುಂದೆ ಅರುಬಂದವರು ಯೂಥಮ್ನಕ್ಕೆ ಅಳುಪರಾಗದು ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಉದ್ದರೆ ಗ್ರಾಮದ ಕೆರೆಯ ಎರಿಯಮೇಲೆ ಗಂಧದಮರದ ಕೆಳಗೆ ಲಿಂಗದಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 0'-9"

1 ಶ್ರೀಮತ್ತರಮಗಂಭೀರನ್ಯಾದ್ಯಾದಾ

2 ಮೋಘರಾಂಧನಂ | ಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾ

3 ಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸ್ವಸ್ತಿಶ್ರೀಮತು

4 .. ವಿಜಯಕೀರ್ತಿಧಾರರ

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'-6" x 1'-6"

(ನಾಗರಾಕ್ಷರ)

1 ಶ್ರೀ|| ಪುಷ್ಪಿಶ್ರೀ ಶಕು ೧೧೬೮ ವರ್ಷೇ ಧಾತಾ ಸಂವತ್ಸರೇ ಮೈನಾಪೇವದಿ ೧೧ ನೋ

2 ಮೇ ಅದೈಹ ಶ್ರೀಮತ್ಪ್ರಾಧಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಮಪ್ಪ ಭುವನಾಶ್ರಯ

3 ಶ್ರೀ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಮಾಹೇಶ್ವರ ಪರ

4 ಮ ಭಟ್ಟಾರಕ ಪ್ರತಾಪಲಂಕೇಶ್ವರ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ವಿಷ್ಣುವಂಸೋ

5 ದೈವ ಜಾದವಕುಲಕಮಲ ಕಲಿಕಾವಿಕಾಸ ಧಾನ್ಯರ ಅಹಿತ

- 6 ರಾಜಗುರನಲ ಗುರ್ಜರರಾಯವಾರುಣಾಂಕುಶ ತೆಲಂಗರಾಯಶಿ
 7 ರ ಕಮಲ ಕಂದಮೂಲ ನಾಲೋತ್ಪಾಟನಕರ ಉದ್ಭಟವರಾಟಧೂ
 8 ಪತಿಕಾಕಲದೇವಗಿರಿಂದ್ರನಿರ್ದಲನದೋದ್‌ದೇವಿಕ್‌ಕರ್‌ಶಕ್ಯ
 9 ಪಾಣಕುಲಶಠರಾಖಂಡಲ ಕ್ಷಿಣ್ಣೋಕ್ಷೋಣೀವಲಭಜಾಜಲ
 10 ದೇವಕರಿಘಟನಂಘಟನ ದುರ್ಧರರಾಜ್ಯಹರ ತುರುಕೋಪಪ್ಲವ ಮೇದಿ
 11 ನಿ ಸಮುಧರಣ ಮಹಾವರಾಹ ದುರ್ಗಮಗಿರಿದುರ್ಗಪ್ರನಾಲ ನಿಲಯ
 12 ಪ್ರಬಲ ಧೂ [ಭೋ] ಜ ಧೂಪಾಲ ವಿದ್ರಾವಣವಿಹಂಗರಾಜ ಹೋಸಾಲಬರಾಲಲ
 13 ತಾಲಕ್ಷ್ಮಿ ಕಂದನಂದೋಹ ಮರ್ದನಗಜಹರ್ಷನ ಮಾಲವೀ ಕ್ಷಿತಿಪತಿಮತಮಾ
 14 ತಂಗಮದದಲನ ಪಂಚಾನನ ಗಂಭಿರಾಭಿಧ ಪ್ರಚಂಡ ಪೆಂಡಾರನಿಖಲಕುಲ ಕಾಂತಾರ
 15 ವಂನಾವಲ ಹನಮಹಾಮದೇಕನಲ ಪ್ರಾರಂಭರಾಮ ಪ್ರತಜ್ಞಾಪರಸರಾಮ ರಾಯನಾರಾ
 16 ಯಣ ಇತ್ಯಾದೀ ಸಮಪ್ತರಾಜ [ಪ] ದವೀ ವಿರಾಜಮಾನ ಶ್ರೀಮತು ಪ್ರಾಥಪ್ರತಾಪ ಚಕ್ರವತ್ತೀ

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ಅದೇ ಸೊರಬದ ಹೋಬಳಿ ಎಡಕೊಪ್ಪ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-2" × 1'-3"

- | | |
|---|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕವಿಕ್ಯ .. | 16 ವಯ್ಯತ್ತು ಅನ್ನು ಮತ್ತಲೊಂದುಮಂ |
| 2 ಪ್ಪದ ಸಕ ವರುಷಂ .. | 17 ಕೊಟ್ಟುರೀಧಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು |
| 3 ಯ ಏಕ್ರಮ ಸಂವತ್ಸರದ ವೈಶಾಖ | 18 ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಕವಿರೆ |
| 4 ಪುಣ್ಯಮೆ ಬ್ರಹ್ಮವಾರ ವ್ಯತಿಪಾತ | 19 ಯ್ಯವೇದಪಾರಗರಾಗಿಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗೆ |
| 5 ಮನ್ಮಹಾ ಮಣ್ಣುಳೇಶ್ವರ ಎಕ್ಕಲ [ರಸರ] | 20 ಕೊಟ್ಟು ಫಲವಾರಾನು ವಿದನಳಿದವರು |
| 6 ಜಿಡ:ವಳಿ ಯೆಡನಾಡುವಂ ಸು [ಬ] | 21 ವಾರಣಾಸಿಯಲು ಅನಿಬರು ಬ್ರಾ |
| 7 ಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ [ಮಿರ] | 22 ಹೈಣರು ಮನನಿತು ಕವಿಲೆಯುಮಂ |
| 8 ಲು ಹೆಗ್ಗಡೆ ರಾಜಮನ ಮಗಂ ಹೆಗ್ಗ [ಡೆ] | 23 ಕೊನ್ನ ಪಾತಕರಪ್ಪರು ಸ್ವದತ್ತಂ ಪರ |
| 9 ತಿಂಮಣನುಂ ರಾಯಣನ ಮಗಳು | 24 ದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾ ಸ |
| 10 ಹೆಗ್ಗಡಿತಿ ಚೆನ್ನವೆಯುಂ ಆಸರೆಯ ಹ | 25 (ತ')ಪ್ಪಿರ್‌ವರ್ಷ ನಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂ |
| 11 ಸಕಳೇಶ್ವರ ದೇವರ ದೇವಾಲಯಮಂ ಮ[ಡಿ] | 26 ಜಾಯತೇಕ್ರಿಮಿಃ ಸಕಳೇಶ್ವರದೇವರಾಚಾ |
| 12 ಕಳಸವಿಟ್ಟು ಬ್ರಾಹ್ಮಣ ತಪೋಧ[ನರಾ] | 27 ಯ್ಯುಜ್ಞಾನರಾಶಿಪಣ್ಣಿತಸ್ಥಾನಮಂ |
| 13 ಹಾರದಾನಂ | 28 ಸಕೆವಿರೋಜ ಅ |
| 14 ದೇವರ ಸ್ಥಾಲೀ ನಿವೇದ್ಯಕ್ಕೆ ಆಸರೆಯುಧಾವಿ [ಯ] | 29 ಟ್ಪಕದ ಬಂವೋಜ ಬೆಸಂಗೈದೋರ್ ಮಂ |
| 15 ಕೆಳಗೆ ಗದ್ದೆ ಕಮ್ಮವಯ್ಯತ್ತು ಬೆದ್ದರೆ ಕಮ್ಮ | 30 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಳ್ಳದಬಳಿ ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-2" × 2'-2"

- 1 ಶ್ರೀ ನಮಸ್ತಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗ
- 2 ರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ
- 3 ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ್ಯವಾಹನ ಶಕ ವರುಷಂ
- 4 ಷ್ಕ ಯಾಶ್ವರ ಶಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨೦
- 5 ಉಳವಿ ಬಸವಣ್ಣನಾಯ್ಕನು ಕಣಕಲಗೌಡಗೆ ಬರನಿ ಕಳುಹಿಸಿದ ಕಾ
- 6 ಗದ ಉದ್ರೆಯ ಲಂಗಯ ತಾಲ್ಲೂಕು ದೊರೆಗಳ ದಂಡಿನಲ್ಲಿ
- 7ನಾನು ಕಪ್ಪಪಟ್ಟಿಧೇನೆ ಉಂಬ
- 8 ಇ ದಯಪಾಲಿಸದೇಕೆಂದು
- 9

- 10 ಗಳಂ ಪೇಳಿಕೊಂಡ ಸಂಬಂಧ ಉದ್ರಿಸೀಪೆಯು ಉದ್ರೆಗ್ರಾ
- 11 ಮದ ಪೊಳಗೆ ಗಧೆ.....೨೪.....ಕಲ್ಲು
- 12 ಲಂಗಯ್ಯಗೆ ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟು
- 13 ಯಾ ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹಾಕಿಸುವಹಾಗೆ ಹುಜು
- 14 ರ್ಲಿಂದ ಬಂದ ಉಳಿಗದ ಮಲ್ಲನ ಕಳುಹಿಸಿಥೇನೆ ಚ
- 15 ಉಗ್ರಾಮವವರ ಕರಸಿಕೊಂಡು ಗಡಿ ತಕ್ಕಾರು
- 16 ಬಾರದರ್ರೀತಿ ಯವರ ಮುಂದಿಟ್ಟು ಕೇಬೆ ಪ್ರ
- 17 ಮಾಣು ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹೂಳಿಸಿಕೊಟ್ಟು
- 18 ಯುಕಾಗವವ ಸೇನದೋವನ ಕಡಿತಕೆ ಬರ
- 19 ಸಿ ಲಂಗಯ್ಯನಕ್ಕೆಯಲ ಕೊಡುವದು
- 20 ಉದ್ರೆ.....
- 21

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ಅದೇ ಸೋರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ
ಅಶ್ವತ್ಥಮರದ ಬಳಿ ನಟ್ಟಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-2"

- 1 ನಮಸ್ತುಂಗ ಒರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
- 2 ಲಸ್ತಂದಾಯ ಶಂದವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರೂಪ ೧೧೭೫ ನೆಯ ಪ್ರಮಾ
- 3 ದಿ ಸಂವತ್ಸರದ ಮಾಪ ಸುದ್ದ ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ್ರಸಸ್ತಿ (ಸ).
- 4 ಸಹಿತಂ ಶ್ರೀಮತು ಮಹಾಮಂಡಲೇಶ್ವರಂ ಆರಸಂಕರಗನಂ ಬಿರುದರಂಕುಸಂ
- 5 ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಶ್ವಾಸಪಲ್ಲದಂ ಶ್ರೀಮತು ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿಬ್ಬಶ್ರೀಪಾದ ಪ
- 6 ದ್ವಾರಾಧಕಂ ಪರಬರಸಾಧಕಗಳ ಗಂಡಗತ್ತರಿ ಮಂಡಳಕ ಬೀರದೇವರಸರು ಸಕಳ ಸಾಮಗ್ರ್ಯ
- 7 ಸಹಿತಂ ಬಿದಿರೂರ ಈಡು ಸಾವಂತನಮೇರಿ ಯೆತ್ತಿ ನಡೆದಲ್ಲ ಕಳಕುಳಂಮಾಡಿ ನಮಸ್ತ ಸಂಪತ್ತುವಂ ನೂ
- 8 ಟಿಗೊಂಡು ಕಾದುವಲ್ಲ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಕುಪ್ಪಗಡ್ಡೆ ಪಾರುಸೋಜನ ಮಗ ಮಾಣಿಯ
- 9 ನ ಬೊಂಮದ ನಾಯ್ಕನ ಮಲಗಿ ವೀರಮಾಳನು ಮಾಡಿದ ಪರಾಕ್ರಮನೆಂತೆಂದಡೆ | ಬಿರುದರಬಿಂಕಮಂ ಮುಣು
- 10 ದು ಬಿಂಕದಗಂಡರ ಸೂಕ್ತಿಲಿಕ್ಕಿ ಸಂಗರದಡೆಯಲ್ಲಿ ಮಾಷ್ಕರ್ವ ವೈರಿನಿರಂಗಗಳ ಸೆಂಡನಾಡಿ ತತ್ತರಗ ಖು
- 11 ರ ಪ್ರಪಾತದಡೆ ತೂಳ್ಳು ತೆರಳಿದರೆ (ನಂ 1) ದು ಮೆಟ್ಟಿ ಧಾರಿಣಿ ಪ್ರೇಗಳಲೈ ವೀರವಿರನಗ್ಗದ ಮಾಳಿಗನಾಜಿ
- 12 ರಂಗಮೊಳು || ಅಂತು ಪರಂ ಕೊಂಡು ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ ಮಂಗಳಮಹಾ ಶ್ರೀ.

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಾದಂಬಿ ಚಕ್ರವರ್ತಿ ಕಾವದೇವರಸರು ಕೇಸವದೇವ
- 2 ಬೊಂಮಯ ಮುಖ್ಯವಾಗಿ ಪರಂ ನಾಯಕರಂ ಬಾಳೆಯಮಕ್ಕ
- 3 ಸೋದಿಯಮೇಲೆ ದಂಡಂ ಬೀಳಜೇಳಲೇಖಿಬಂದು ಪರಿಗೆಯಬಯಲ
- 4 ಲಿ ಬೀಡಂಬಿಟ್ಟು ಸಕವರನು ಸಾಸಿರದ ನೂಟ ಮೂವತೊಂಬತನೆಯ ದಾ
- 5 ತರ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುಧ ದಸಹಿ (1) ಬುಧವಾರದಲಿ ಮಹಾ
- 6 ಬವರಮಾದಲ್ಲಿ || ಬಿಟ್ಟಿಯಹೆಬ್ಬಾರುನಾಳು ನಟ್ಟನೆ ಕಲಮ
- 7 ಸಣನಾಂತು ಭೋರನೆ ಬಿಲ್ಲಂ | ಕಟ್ಟಲಗೆಯ್ಯಂ ಭಯದಿಂಧಯದಿಂ ಬಿಟ್ಟೋ
- 8 ಡಲೂಕಿಣುದನಂತು ಪರಂ ರಣದೊಳು | ಮುನಿದು...ನ
- 9 ತಂಮನಣಂ...ಮಾರಾಂತಹಿತರಭೀಮಂ | ಪರಂ ತವ ಕೊಂ

- ¹⁰ ದಿರೆ ಸುರಗಣಿಕೆ ಪುರುಕೂಡಿನಿಮಿಷಪುರಕೊಂನಲು |
¹¹ ಕರಣಿಕೆಯ ಹೆಗ್ಗಡೆರು || ಇಪ್ಪವ ಬಾಡ ಬರೆದಿಪ್ಪದ
¹² ಕೆ ಸೊದಿನಣಲೆ ಬುಳುಚಿಯೂರ ದೆಳದ್ಯನಲಿಕಿ

74

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

- ¹ ರುಪ್ಪರನು ರಾಮೇಶ್ವರ | ² ಗಗೆ ಪೊಪಿಸಿದ ಶರೀರ

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ಅದೇಸ್ಥಳದಲ್ಲಿ

- ¹ ರಾಮೇಶ್ವರದೇವರಿಗೆ | ² ಸಿದ ಶರೀರ
² ರುಕುಮ್ಪುನು ಪೊಪಿ

76

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ

- ¹ ಶುಭಮಸ್ತು ರಾಜಗರ್ | ⁶ ರುಕುಮ್ಪುನು ಪ್ರಸಂ
²ದೊಂಮಗ | ⁷ ಧ್ಯಾಕಾಲದಲ್ಲಿ ಮಾ
³ ಉಡನು ರಾಮೇಶ್ವರ ದೇವರಿ | ⁸ ದುವ ನಾಜ್ವಾಂಗ ನಮ
⁴ ಗೆ ಬನಕಸದ | ⁹ ಸ್ಮಾರ
⁵ ಬರಮಂಣನ ಮಗ

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆಯ ಕೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2" × 1'-6"

- ¹ ಶುಭಮಸ್ತು
² ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬುಕ್ಕಣ್ಣಿಡೆ
³ ಯೆದಲು ಮಗ್ಗಣನಾಯಕ
⁴
⁵ಫಣಿ ನಡನುವಂತಾಗಿ
⁶ನೈವೇದ್ಯ
⁷ಅಪ್ಪಣಧಟ್ಟಿ
⁸ಬಯಲು
⁹ ..ಬೀಜವರಿ.....ನೈವೇದ್ಯಕೆ ಕೊಟ್ಟು ದು ಬಂಡುಗ.....
¹⁰ ನಾಯಕಧಟ್ಟಿರ ಕಯ್ಯಲು ಕ್ರಯ.....ವನೂ ಕೊಂಡು.....
¹¹ ..ದೇವರ ನೈವೇದ್ಯಕೆ ಅಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ಧರ್ಮನಡಮು..
¹² ಬಹಮರಿಯಾದೆಯಲು ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು
¹³ ಧಾರೆಯನಿಟ್ಟಿದುಕೊಟ್ಟು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
¹⁴ ತಿ ವಸುಂಧರಾಂ | ಷಷ್ಠಿ ವರ್ಷ ಸಪ್ತಮ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯ
¹⁵ ತೇ ಕ್ರಿಮಿಃ | ಈ ಮಗ್ಗಣನಾಯಕ ಮಾಡಿದ ನಾರಸಿಂಹ
¹⁶ ದೇವರ ಧರ್ಮವನಾವನೊಬ್ಬನು ಅಳುಪಿ.....
¹⁷ಕಾಶಿಯ ಕ್ಷೇತ್ರದಲು ಕೋಟಿಗೋವ
¹⁸ ಕೊಂಡ ಪಾಪಕೆ ಹೋಹನು ಮಹಾಜನಂ.....
¹⁹ ಪೊಪ್ಪ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು

78

ಅದೇ ಸೋಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇಪೂರ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟಿ ೧ ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಕಾಲವರ್ಷ ಶ್ರೀ ಪೃಥುವೀವಲ್ಲ
- ² ಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
- ³ ಚ್ಚಾರಕ ಶ್ರೀಕನ್ನರದೇವಂ ಪೃಥುವೀ ರಾಜ್ಯಂ ಗೆ
- ⁴ ಯೈಬಪ್ಪವೃಂಬನವಾಶಿ ಪನ್ನಿಚ್ಚಾರಸಿರ
- ⁵ ದ ಪಟ್ಟಿ (?) ಮನಾಳ ಶ್ರೀಬಿಟ್ಟಗಂ ಮಾಳಿಕೋಸಿಗ
- ⁶ ರಾಣ್ಯಂ ನೆಗರ್ಪಿನಣವಂ ಜಿಡ್ಡು
- ⁷ ರಾಳೆಯೆಬ್ಬತ್ತಕ್ಕಂಬಳ್ಳಿಗಾಮೆಯ ಬಾಚಿಗೇಸತಿತ
- ⁸ ನಾಡ್ಗಾಪ್ಪಣ್ಣಗೆಯ್ಯಗಿಂಗಿಟಿಯೂಗ್ಗಾಂಮುಣ್ಣಗೆಯ್ಯ ಸ್ವ
- ⁹ ಸ್ತಿ ಸಕನ್ನಪಕಾಳಾತೀತ ಸಂವತ್ಸರಸತ್ಯಂಗಳಿಂಟುನೂಪಿ
- ¹⁰ ಣ್ಣತ್ತಾಱಿನೆಯ ರಕ್ತಾಕ್ಷಿನಂವತ್ಸರ ಪೌಷ್ಯಮಾಸ ಬಹುಳ
- ¹¹ ಬಿಡಿಗೇಯಿಂ ಸುಕ್ರವಾರಮುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿಯ
- ¹² ನ್ನ ಕೋನಗರ.ಕೇಟೆಯಮ್ಮಂಗೋಸಹಸ್ತಮಾಬ್ಬಂವಲನ
- ¹³ ಯ ಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟ ಪೂಂಗದ್ರಾಣ ವಯ್ಯತ್ತಯ್ಯ
- ¹⁴ ಬಾವಿಯುಮನಗಡಿಸಿದಮ್ಮಕ್ಕಳ ಕಲಿವಿಟ್ಟಯ್ಯ
- ¹⁵ ನ ಲಖತ ಬಿಟ್ಟೋಜನ ನಿರಾಕರ್ಮಮುಟ್ಟಳ ||

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ಅದೇ ಬೆಳಾಗಿ ಗ್ರಾಮದ ಹಳೇಪೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಿ ೨ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-3"

- | | |
|--|--|
| ¹ ಕೋಸಿಗರಾಕೋಟೆಯಮ್ಮಗೋಸಾನಿಯ ಪೆ | ³ ಮ್ಮನಪೆಣ್ಣತಿ ಮಾಳಕ್ಕೆ ಅಕ್ಕಣ್ಣಬ್ಬೆ |
| ² ಣ್ಣತಿ ಪೂನ್ನಬ್ಬೆಮಗಂ ತುರಾಅಮ್ಮತುರಾ | ⁴ ಗೋಯಿತಿ ಕೋಟೆಯಮ್ಮನಕ್ಕಂ |

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ಅದೇ ಗ್ರಾಮದ ಪಾಳು ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-3" × 2'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಳಚುರಿಯ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ
- ² ಪದೇವರು ಸುಕ ಸಂಕತ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೆಯ್ಯತ್ತು
- ³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಮಂಡಳೇಶ್ವರ ದೇವ
- ⁴ ಕ್ಕರ್ತ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಕರಸಂವ
- ⁵ ತ್ವರದ ಚಯಿತ್ರ ಬರಿಗ ಬೆಳಾಗಿಯ ಸೋಮಂಜನ ಮಗ ಕಾಳಿಯ
- ⁶ ದಾಹವ ಯಿಚ್ಚಿದು ಶ್ರೀದೇವ ಭವನಮ

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಮ್ಮೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರಿಯ ಕುಳಕಮಳ ಮಾತೃಾಣ್ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ
- ² ಮುರಾರಿ ಸೋಯಿ ದೇವರಸರು ಸುಕದಲ

- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮೇದಿನೀ ಚಿಟ್ಟೂರ ಗುಡ ಕೋಟೆಯಲ್ಲರೆ ತೋ
 4 ಗರಸಿಯು ವೀರ ಸೋವಣದೇವನು ಪಾಳಿಯು ಕೋಳಗದ ಗಪ್ಪಡನೂ
 5 ರಿಕ್ಕಿ ಕೊಂದರಾಯಕ್ಕರ್ಕದ ದೇವದಂಣಾ ಪ್ರಾಪ್ತನಾದ || ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ
 ಸುರಾಂ
 6 ಗನಾ ಮಂಗಳಂ ||

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-0"

- | | |
|--------------------|----------------------------|
| 1 ರಉದ್ದಿ ಸಂವ | 9 ನಕೂಡಿಱುದು |
| 2 ತ್ವರದ ಜ್ಯೇಷ್ಠ ಬ | 10 ಹೆಂಡಿರ ಕುಲಕೆ ಗೊಂದ |
| 3 ಹುಳ ೨ ಲು ಶ್ರೀಮ | 11 ಲ ಮಾಡಿಕೊಂಡಲ್ಲಿ ಆದಾ |
| 4 ತು ಕಬೂರು ಕಾಳ | 12 ಯಾದ್ಯಕ್ಕಲ್ಲನು ಹಾದಿಯ |
| 5 ಗುಡನ ಮಗ ಬ್ಬೊ | 13 ಕಾದು ಕೊಂಡಲ್ಲಿ ಆದೊಂ |
| 6 ಗುಡನು ಆತನ ಕಿಱು | 14 ಗುಡನು ತನ್ನ ಮದವಳಿಗೆ |
| 7 ಯಜ್ಞ ಕೊವಾರ ಬ್ಬೊಂ | 15 ಏಚಿಗಾಡಿ ಸಚಿತ ಸ್ವರ್ಗ |
| 8 ಗುಡನ ಮಗ ಕಲ್ಲಪ್ಪ | 16 ಸ್ಥನಾದನು ಈಕಲ್ಲ |

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ಅದೇ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-0"

- | | |
|------------------|--------------------------------|
| 1 ಚಿತ್ರಭಾನು ಸಂವ | 5 |
| 2 ತ್ವರದ ಮಾಘ ಬ ೧೪ | 6 .. ಸ್ವರ್ಗಸ್ತನಾದ ಆ |
| 3 ಮಂಗಳವಾರದಲು ಕಂ | 7 ತನ ಮದವಳಿಗೆ ಸಿಂಗ |
| 4 ತನ ಹಳ್ಳಿಯ ಬೊಂ | 8 ಊರ ಬೊಂಮುನನ ಮಗಳು ಏಚಕ್ಕನು ವೀರ: |
| | ಗ್ಗ ಪ್ರಾಪ್ತ |

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೊಂಮನ ಹಳ್ಳಿಯ ಪೂರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-0"

- | | |
|-----------------|--------------------|
| 1 ಹಜೆಯಮಲ್ಲೆನಾಯ | 3 ವರ ರುಪೋಜ ಸಗ್ಗಿಯಾ |
| 2 ಕದೇವರ ವಿಜಣೋಜರ | 4 ದನು |

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ಅನವಟ್ಟಿ ಹೋಬಳಿ ಅನವಟ್ಟಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಹಕ್ಕಲಿನಲ್ಲಿ ಕೈಟಭೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವ ಅಂಜನೇಯನಗುಡಿಯ ಬಳಿ ತಪಸ್ವೀಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-9"

- | | |
|------------------------------|--------------------------------|
| 1 ಸುಧಮಸ್ತು | 4 ಕುಪ್ಪಟೂರ ಮಂನೋಜಿಗೆ ಮಾನ್ಯನ |
| 2 ಶ್ರೀಮದು ಗುರುದೇವೇಂದ್ರೋದಯಮಾ: | 5 ಹಾದಿಪೋಗಿ ಅಮೃತಪದಿ |
| 3 ಶ್ರೀಮತು ಶ್ರೀ | 6 ಗೆ ನಡಸುವರು |

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ಅದೇ ಅನವಟ್ಟ ಹೋಬಳಿ ಅಬ್ಬಲಗೆರೆ ಗ್ರಾಮದ ಕೋಡಿಬನವಣ್ಣ ದೇವಾಲಯದ ಮುಂಭಾಗ ಕಾನಿನಲ್ಲಿ
ಒಳಗೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

¹ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತ ಸಂವತ್ಸರ ಸತಂಗಣ್ಣ ನೂ

² ಏ ಇಪ್ಪತ್ತ ಆಯ್ದನೆಯ ರಾಧೀಶ್ವರಿಯೆಂಬ ಸಂಬತ್ಸರಂ ಪ್ರವ

³ ಶ್ರೀಸ ತದಾಗತ ಸುಧಾಪ್ತಮೆಯುಂ ಸನಿವಾರದನ್ನು ಸ್ವಸ್ತಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಲ್ಲ)

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ಜಡೇಹೋಬಳಿ ಜಡೇಗ್ರಾಮದ ಹಳೇಪೂರು ಕೋಟೆಯಲ್ಲಿ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ

² ಸ್ತಂಭಾಯಶಂಭವೇ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷಂ

³ ಗಳು ೧೩೪೮ನೆ ವೈಯಸಂವತ್ಸರದ ಅಸ್ವೀಷ ಸು ಆದಿವಾರದಲು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಕ

⁴ ವೀರಯು ನಾಡನಾ

⁵ ಋತಿಕೆ ಲಕ್ಕಗೌಡಲಿಂಗಯ ದೊಂದುಯ

⁶ ಪಿರಿಯು ಚೋಳನಾಯಕ ಕಾಡಿ

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"- × 2'

¹ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಕ | ⁴ ಕವಿನ್ಯೆಯ ಶಿರಾಶಾನನವ ಹಾಕಿ

² ಮಾರ್ಗಸಿರ ಬ ಪ್ರತಿಪದ ಶು | ⁵ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

³ ಜಡೆಯು ಗುಡನ ಕನ್ನಡ್ಡ

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ಚಂದ್ರಗುತ್ತಿಯ ಹೋಬಳಿ ಹೆಜ್ಜೆಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ರಾಯಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರಶಾನನ.

ಪ್ರಮಾಣ 9' × 8"

(2 ಹುಗೆಗಳು ಉಂಗುರಮಾತ್ರ)

I (a) ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ! ತೈ

² ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ !

³ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ

⁴ ೧೫೫೪ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಅಶಾಡ ಬ ೩

⁵ ಲು ಶ್ರೀಮದ್ವೆಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುಧವೈ

⁶ ದಿಕಾಧ್ಯೈತನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧಿಕ್ಷಿ ಪರಾಯಣ

⁷ ರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ಭದ್ರ

⁸ ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರನಾಯಕರು ಕೌಶಿ

⁹ ಕಗೋತ್ರದ ಅಪಸ್ತಂಬನೂತ್ರದ ಎಜುಶಾಖೆಯ ಅಂ

¹⁰ ಣಿಗೆಷಿಯ ತೊರವಣ್ಣಟ್ಟರ ಮಕ್ಕಳು ತಿರುಮಲ ಭ

¹¹ ಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಭೂದಾನ ತಾಮ್ರಶಾನನದ ಕ್ರಮವೆಂತೆಂದರೆ

- 12 ಸೊರಬದಸೀಮೆ ವೊಳಗಣ ಹೆದ್ದನೆಯ ಅಗ್ರಹಾರದಲ್ಲ
 13 ಸರಸಮುಕಿಯ ಪುಟ್ಟಂಣನ ಸ್ವಾಸ್ತಿಯನು ಆತನ ನಿಲೆ
 14 ಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಆಗ್ರಹಾರಕೆಸಲುವ ಮುಳವರಿಯು
 15 ಮಹಾಜನಂಗಳಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಅರಮನೆಗೆ ಕಟ್ಟಿಸಿ
 16 ಕೊಂಡಸ್ವಾಸ್ತ ಬಗೆಲು ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾ
 17 ಗಿ ಆತೋಟಗದೆಗೆ ಸಲುವರೇಖೆ ತೋಟದಿಂದಲು ನಿಮು
 18 ಹಿಂದಿನಭರಣ ೩ ತೆಂಗಿನಮರ ೧ ಕೆ ಸಹ ರೇಖೆ ಗ೩ || ಆ
 19 ಉ ಭರಣದಲ್ಲ ಭರಣ ೩ ತೆಂಗಿನ ಮರ ೩ಕೆ ಸಹ ಗ೩ ಉ
 20 ಧಯಂ ತೋಟದಿಂದ ಗ ೧೩|| ಹಸುರುವಾಣಿಗೆ ಸಹ

I (b)

- 21 ಗಂ ಉಭಯಂ ಗ ೧೪|| ಗದೆಯಿಂದಲು ಚೆಳ್ಳಹೊಂ
 22 ಡದಿಂದಲು ಬೀಜವರಿ ಬ ೫ಕೆ ಗಡಿಧತ್ತ ಬ ೨೫ ಬಿದ್ದ ಕುಪೆ
 23 ಯಿಂದಲು ಬೀಜ ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಮೂರಮೂಗಂಡು
 24 ಗ ದಿಂದಲು ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೫ ಬಸವಣನ ಗದೆ ಯಿ
 25 ರದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨ ಚಂದನಕ್ಕೆಯಿಂದಲೂ
 26 ಬೀಜ ಬ ೨ಕೆ ಬ ೮ ಉಂಬಳಿ ಹೊದರಿಂದ ಬೀಜ ಬ ೫ಕೆ
 27 ಗಡಿ ಬ ೨೦ ಅತ್ತಿಗದೆಯಿಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨
 28 ನಡ ಹಳ್ಳಿಯಿಂದಲು ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಕೊದನಮಾನಿ
 29 ಹಿರಿಬುಡ ಬಿಜ ಬ ೫ಕೆ ಗಡಿ ಬ ೧೫ ಅಂತು ಗದೆಯಿಂ
 30 ದ ಬೀಜವರಿ ಬ ೩೪ಕೆ ಗಡಿಧತ್ತ ಬ ೧೩೯ ಕೆ ಗ ೧ಕೆ ಬ ೬ಲು
 31 ಸಲುವುದು ಗ ೩೯೧|| ಉಭಯಂಗ ೩೩|| ೧|| ಮು
 32 ಪತ್ತು ಎಳೂಪರಹನು ಅಹುಹಣದ ವಡದ ತೋಟ
 33 ಗದನು ವೊಂದು ಮನೆನು ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾಗಿ
 34 ಈ ಭೂಮಿಗಳಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಮ್ಯವನು
 35 ಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿ ಕೊಂಡು
 36 ನಿಮು ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ
 37 ಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಪಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
 38 ಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟ್ಟ ಭೂದಾನಧ
 39 ಮೃಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ವದ್ಯಾರ್ಥ
 40 ಮಿರಾಪೋಹ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
 41 ಉಭೇಚ ಸಂಧ್ಯಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತ್ತಂ
 42 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೈರೋನುಪಾಲ
 43 ನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ;
 44 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
 45 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಶ್ಚಲಂಭವೇತು ಸ್ವದತ್ತಾಂ ಪರ
 46 ದತ್ತಾಂ ವಾ ಯೋಹರೇವಪಸುಂಧರಾಂ ಶಷ್ಟಿವರ್ಷಸಹಸ್ರಾ
 47 ಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
 ಶ್ರೀವೆಂಕಟಾದ್ರಿ.

II (a)

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಪಟೇಲ್ ಮಲ್ಲಾ ರಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 0'-10" × 0'-7"

(೩ ಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ ; ಉಂಗರಮಾತ್ರ)

I. (a)

- 1 ಗಣೇಶಾಯನಮಸ್ತು ಸ್ತೈ ತ್ವಿ ಸರ್ವಮಂಗಳಕಾರಿಣೇ | ಸಿದ್ಧಂತಿ ಯ
 2 ತ್ವಸಾದೇನ ಜಗತಾಮಿಷ್ಟಸಿದ್ಧಯಃ | ಕರ್ಣೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡ

- 3 ಲಪವೇ ನೃಸ್ತಾತಿ ರಾಜಸ್ಥಿತಂ ಮಧ್ಯೇ ದ್ಯೋತಿತ ಪೇಮಕೈಲಮುಖಿತಃ
 4 ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಅಂತರ್ಧಾಸುರ ಕರ್ಣಿಕಂ ಕುಪಲಯಂ ರಾಗಾವಿಶೋತ್ತಂಸಿತಂ
 5 ಕರಾಣಾಯ ಚರಾಚರೈಕ ವಿಧವೇ ತಸ್ಮೈನಮಾಶಂಧವೇ | ಜಯತ್ಸರ್ವೀನ
 6 ವಾ ಕಪಟಪಟಿತ ಕ್ರೋದಪಪುಷೋ ಹರೇದ್ವಂಷ್ಪ್ರಾಕೋಚಾ ನಪದಿ ಕಲತಾ
 7 ವಾರಿವಲಯಾತ್ ಸಮೀಪಾನ್ನಿರಾವೇರಿದಯಮಯತಃ ಶೀತಮಹಸಃ
 8 ಕರಾಗ್ರೇ ಸಂಸಕ್ತಾಜಲದಪಟಲೀವಾಂಬುಜಟಿರಾ | ರಾಜಾನೋ ರಜ
 9 ನೀಶಪಂಚಲಕಾಃ ಸೂರ್ಯಾನ್ವಯೋತ್ತಂಸಕಾಃ ಪುಣ್ಯಕ್ಲೋಕ ಪುರೂರವಶ್ಯುತಿಕ
 10 ದಾ ಸಂವಾದಿ ಮನ್ಯಾದಯಃ | ತ್ರೈಲೋಕ್ಯಾಭಯದಾನದಾರ್ಧಮುಭುಜಸ್ತಂಭಾಃ ಕ್ರಮಾ
 11 ದಾಕೃತ ತ್ರೇತಾದ್ವಾಪರಪಾರಮಾಪ್ತವಿಧವಾಃ ಪೃಥ್ವೀಮುಭುಂಜನ್ವಿವಾಂ | ಕಾಲೇಕ
 12 ರಾ ಕಲುಷತಾ ಮುಪಯಾತಿ ರೋಕೇ ಧರ್ಮೋನಿರೀಕ್ಷ್ಯ ನಿಜಸಂಚರಣಾಕ್ಷ
 13 ಮತ್ಸಂ | ಸ್ವಪ್ನಃ ಸಮಸ್ತ ಜಗತಾಮುಪಕರ್ತುರೇತ್ಯ ವಾತ್ಸರ್ಯಂ ವೃಜಿಜ್ಞಪ
 14 ದವಾ ಕೃಷಣಂ ಕೃಪಾಲೋಃ | ಪಾದೇನ್ಮೇಕೇನ ರೋಕೇ ಕಫಮಿವ ಕಲಿನಾ ಕ್ಲೇಶ
 15 ತಃ ಸಂಚರೇಯಂ ಕಿಂಚಿತ್ಕಥ ಪ್ರಸಿದ ಪ್ರಣತಪನವಿಪದ್ವಾರನಿಸ್ತಾರಬಂ
 16 ಥೋ | ಒತ್ತಂ ಧರ್ಮೇಣ ಧಾತಾ ಸುಚಿರ ಮನುನಯ್ಯಾಃ ಪ್ರಾರ್ಥಿತಃ ಪ್ರೀತಚೇತಾಃ ಚ
 17 ಕ್ರೇ ಸ್ವಾಲಂಬನಾರ್ಥಂ ಮುಪತಿ ನೃಪಕಲೇ ಸಂಗಮಾಬ್ಧಂ ಮಹೀಶಂ | ಧ
 18 ವಾರ್ಲಂಬನ್ಯ ವನ್ಯ ಪ್ರಕಟಿತ ಯಶಸಃ ಸಂಗಮಕ್ಷೋಣಧರ್ತುಃ ಪುಕ್ತಾಃ
 19 ಕಾಮಾಂಬಿಕಾಮಾಂಬುಜನಿವ ಚತುರ್ದಿಕ್ವತಿ ಪ್ರಾಪ್ತಸತ್ವಾಃ ಏವಂತ್ಯೇ ನಾಮ
 20 ಫೇಯ್ಮೇಹರಹರ ನೃಪತಿಃ ಸಂಗಮಕ್ಷೋಣವಾಲೋ ವಿರಶ್ರೀಬುಕ್ತಧೂಪಃ ಸಕ
 21 ಲಗುಣನಿರ್ಮಾರಜಃ ಪುಣ್ಯಶೀಲಃ | ಹರೇರ್ಬಾಹುಸ್ತಂಧಾ ಇವ ಧುನನರಕ್ಷಾ
 22 ಪ್ರಣಯಿನೋ ದ್ವಿಷತ್ಸಂಹರ್ತಾರಃ ಸುರಪತಿ ಗಜಸೈವ ದಶನಾಃ | ಜಗತ್ಸ್ಯ
 23 ಪ್ನುರ್ವೇದಾಇವ ಸಕಲ ಧರ್ಮಾರ್ಥ ನಿಲಯಾಃ ಕುಮಾರಾಶ್ಚತ್ವಾರೋ ಬಭೂರತಿತ
 24 ರಾಂ ಸಂಗಮನಿಭೋಃ | ಯೇಷಾಂ ಗೋತ್ರಾಧಿ ದೈವಂ ಸಕಲ ಸುರಗುರುಃ ಶ್ರೀವಿರೂಪಾ
 25 ಕ್ಷದೇವಃ ಪುಣ್ಯಾನಾ ತುಂಗಧವ್ರಾ ಸರಿದಮರಥುನೀ ಸಂಮಿತೋದ್ಯಾನ ಕು
 26 ರ್ಯಾ | ಶೃಂಗಚ್ಯಾಯಾವಿತಾನೋ ವಿಪರಣಬಿರೀ ಹೇಮಕೂಟಾಚರೋಪಿ
 27 ಕ್ರೀಡಾವಾಪೀ ಚ ಪಂಪಾಸರ ಇತಿ ಮಹತೀ ಸಂಪದೇಷಾ ವಿಭಾತಿ | ಪಾಲವಿಕ್ರ
 28 ಮಕಥೈಕನಾಕ್ಷಣೇ ಹಸ್ತಿನೇತಿನಗರೀ ಗರೀಯಸೀ | ಪಾಲಿತಾ ಹರಿ
 29 ಹರೇಣ ಘೂಡುಬಾ ಧ್ರಾತ್ಯುಭಿವಿಗತಮತ್ಸರೈಃಸಮಂ | ಚಾಪಕೋಟಿ ವಿ
 30 ದು ತಾಪಿತ ಘೂಡ್ಯನ್ಮಂಡಲಃ ಪೃಥುರಿವಪೃಥಿತಾಚಾಃ | ಮೇದಿನೀವಲಯ
 31 ಪಾಂಬುಧಿ ವೇಲಂ ನಾನುಜೋಹರಿಹರಃ ಪ್ರಶಶಾಸ | ತಚ್ಚಾನಾನಾಸ್ಮಾರ
 32 ಪ ಘೂಮಿವಾಲಃ ಸಂಪ್ರಾಪ್ಯರಾಜ್ಯಂ ದಿಶಿ ಪಶ್ಚಿಮಾಯಾಂ | ಗೋಮಂಶಶೈರೇ
 33 ಪರಚಂದ್ರಗುಪ್ತಾಸ್ತಿಕಾ ಸುಖಂ ಸಮೃಗಪಾಲಯತ್ಪ್ರಜಾಃ | ಯಶ್ಚ ಪ್ರತಾಪ
 34 ತಪನೇ ತಪತಿ ಪ್ರಕಾಮಂ ನಕ್ಷತ್ರಮಂಡಲಮುಭೂದಃದಿತಂ ಧರಾಯಾಂ | ಅನೀತ್ಕರಾ
 35 ನಿಧಿರುದಗ್ರತರ ಪ್ರಕಾಶಶ್ಚಿತ್ರಂ ವಿಕಾಸಮುಭಜತ್ಕುಮುದಾಕರಶ್ಚ | ಯದೃಶಃ
 36 ಪೂರಕರ್ಪೂರಾಮೋದಿನೀ ಮೇದಿನೀ ದಿವಂ | ಮಂಹಾರಸುರಭಿವ್ಯಾಪ್ತಾಂ ಸ್ವರ್ಧ್ವತೇ ವ
 37 ದ್ವೀತಾಜನಾ | ಮೂವರು ರಾಯರಗಂಡಃ ಪೂರ್ವಾಪರ ದಕ್ಷಿಣಾರ್ಣವಾಧೀಶಃ ಭಾಷೆಗೆ ತ
 38 ಪ್ರವ ರಾಯರಗಂಡಶ್ಚಂದಾರಿರಾಯಮಾನಹರಃ | ದ್ವಿಷದರಿರಾಯ ವೇಶ್ಯಾಭುಜಂಗ
 39 ಕೋ ಹಿಂದುರಾಯ ಸುರತಾಲಃ | ಮಹದರಿರಾಯ ವಿಭಾಡೋ ಬಿರುದೈರಿತಿ ಮಾರಪಃ ಪ್ರ
 40 ಥಿತಃ | ಯಸ್ಮಿನ್ನಹಿಂ ಶಾಸತಿ ವಿರ ಮಾರಪೇ ಧರ್ಮೋ ವ್ಯವರ್ತಿಷ್ಯ ವಿಶ್ವಪತ್ತೇನೈಃ
 41 ಈಶಿನ್ಯವರ್ತಿಷ್ಯ ಸುವ್ಯಪ್ತಿ ರುದ್ರಯಾ ಕ್ಷೇಮಂ ಪ್ರಜಾನಾಮುಜನಿಷ್ಠ ವಿಷ್ವಹೇ | ಮೃಗಯಾ
 42 ಮೇತ್ಯ ಸ ರಾಜಾ ಪ್ರೇಕ್ಷ್ಯತಟಾಕಂಚ ಹದ್ದನೀಕ್ಷೇತ್ರಂ | ವರದಾನದೀಮದೂರೇ ಮತಿಮ
 43 ಕರೋದಗ್ರಹಾರ ನಿರ್ಮಾಣೇ | ತತ್ಕೃತ್ವಾಹೃದಿ ಗೋಮಂತಮುಗಂ ದುರ್ಗಾಧಿದೈವತಂ | ಸಂ
 44 ಪ್ರಾಪ್ಯ ಮಾರಪಃ ಶ್ರೀಮಾನ್ ಜಯಾಯದ್ವಿಷತಾಂ ಯದೃಶಾ | ಕರ್ವನ್ ದ್ವಿಜಯಂ ಕದಾಚಿ
 45 ದತುಲಸ್ತಂಧೇರಮಪೋಕ್ಷಲದ್ವಾಹಪ್ರೋಹಫಟಾವಲೀ ಪಿತೃಧೂಚಕ್ತಃ ಸ
 46 ಶಕ್ನೋಪಮಃ | ಕಾದಂಬಕ್ಷಿತಪಂ ವಿಜಿತ್ಯಸಮರೇ ಗೋಕರ್ಣನಾಥಂ ಶಿವಂ ದ್ರಷ್ಟುಂ
 47 ವಿಷ್ವಪಮೂಲಕಾರಣ ಮಥಾಯಾಸೀದ ನಾಯಾಸತಃ | ಸ್ವಾತ್ಮಾ ಪರ್ವಣಿ ಸಾಗರಾಂ

II. (a)

- 48 ಧನಿ ಏತ್ಸನ್ ಸಂತಪ್ತನ್ ವಿಪ್ರಾನಪಿ ಕ್ಷೋಣೀಗೋಮಹಿಷೀಹಿರಣ್ಯನಿಚಯ್ಯಧೂಂಪ್ರ
49 ದೋ ಮಾರಪಃ | ತತ್ರಾನರ್ಚ್ಯ ಮಹಾಬಲಂ ಹಿಮಜಲೈಃ ಕರ್ಪೂರ ಕನ್ದುರಿಕಾ ಶ್ರೀಖಂ
50 ಡಾಗರುಕುಂಕುಮೈರವಿರಲೈಃ ಸ್ವರ್ಣಪ್ರಸೂನೈರಪಿ | ಸಹಸ್ರೇಚ ಶತದ್ವಂದ್ವೇಷ
51 ಪ್ಲ್ವಾ ಮಪ್ಲ್ವಾಸುಚಕ್ರಮಾತ್ | ಶಕವರ್ಷೇಷ್ವತೀತೇಷು ವರ್ತಮಾನೇವ್ಯಯಾಬ್ಧಕೇ | ಮಾಘೇದ
52 ಶೇರ್ಕವಾರೇ ಶತಭಿಷಜಿ ರವಾ ಕುಂಭಗೇ ಸಿದ್ಧಯೋಗೇ ನಾಗೇ ಸೂರ್ಯೋಪರಾಗೇ
53 ನಿರುಪಮ ಸುಕೃತೀ ಸನ್ನಿಧೌ ತಸ್ಯ ಶಂಭೋಃ | ವಿಪ್ರೇದೃಶ್ಚಾಶ್ರಿತೇಭ್ಯೋ ನಿಖಿ
54 ಲ ನಿಗಮ ವಿದ್ವ್ಯೋಂಧ್ರ ದೇಶಾಗತೇಭ್ಯಃ ಪ್ರಾದಾದ್ಧಾರಾಸಮೇತಾಂ ಪ್ರಥಮಪರಿ
55 ಗತಾಂ ಹದ್ವನೀಂ ಮಂಗರಾಜಃ | ಸ್ವಪಿತುರ್ನಾಮ್ನಾ ಸಂಗಮಪುರಮಿತಿ ಕೃತ್ವಾ ವ್ಯ
56 ಪೇತದೋಷಮಪಬಾಧಂ | ನಿಧಿನಿಕ್ಷೇಪ ಜಲೋಪಲ ಮುಖ್ಯೈರಾಚಿತೈಶ್ಚ ಮಾನಸೈಃ
57 ಸಹಿತಂ | ನಿರ್ವರ್ತ್ಯ ರಾಜಪುರುಷೈರನಂಗುಲಿ ಪ್ರೇಕ್ಷಣೀಯಮಿತಿ ಸಂರಕ್ಷ್ಯಂ | ಶುರ್ಕಾಂ
58 ಕಟಂಕಯುಕ್ತಂ ಸರ್ವನಮನ್ಯಂ ಸವಿಪ್ರನಾಚ್ಚಕ್ರೇ | ತೇವಿಪ್ರಾಯಥಾ | ಷಟ್ಕರ್ಮ ಪ್ರ
59 ವರಾಃ ಪಡಂಗನಿಶಿತಾಃ ಪಟರ್ಕಮೈಜ್ಞಾನಿಕಾಃ ಪಡ್ವಾದಿಸ್ತರಥಾಪುಕಾಶ್ಚ
60 ಪಡಭಿಜ್ಞಾರ್ಹಂ ತೋತ್ಸೇಧಕಾಃ | ಪಡ್ವಾಪಾಚಿತುರಾಃ ಪ್ಲಡ್ವಧ್ವನಿರತಾಃ
61 ಪಡ್ವೈರಿ ವರ್ಗಾಪಹಾಃ ಪಡ್ವಾರ್ಣಾಪರಾಃ ಪಡ್ವಾರ್ಣಾಪರಾಃ ಪಡ್ವಾರ್ಣಾಪರಾಃ ಪಡ್ವಾರ್ಣಾಪರಾಃ

II (b)

- 62 ಅಖ್ಯಾನಸ್ಯ ತಿಕಾವ್ಯನಾಟಕ ಕಥಾಲಂಕಾರ ಪಾರಂಗತಾ ನೀತಿಜ್ಞಾ
63 ನಿಖರಾಗಮ ಸ್ಥಿತಿವಿದಃ ಸತ್ಯವ್ರತಾ ಧಾರ್ಮಿಕಾಃ | ಅಪಂನಾಶ್ಚಿಹರಾಃ
64 ಕೃಪಾಪರವಶಾ ಲೋಕೋಪಕಾರ ಕ್ರಿಯಾ ಪ್ರಾದುರ್ಭೂತ ಗುಣಾಶ್ಚ ಸಂಗಮಪುರೇ
65 ಮಾನ್ಯಾ ವದಾನ್ಯಾದ್ವಿಜಾಃ | ತೇಷಾಂ ಗೋತ್ರನಾಮನೀ ವೃತ್ತಿಕ್ಲನಾಚಿ | ಭಾರ
66 ದ್ವಾಜಗೋತ್ರ ಮಲ್ಲಭಿಜ್ಞಾನಾಂ ವೃತ್ತಿದ್ವಯಂ ಆತ್ರೇಯಗೋತ್ರ ಚಾನಾಯಪದ್ವಿ
67 ನಾಂ ವೃತ್ತಿದ್ವಯಂ | ಕಾಂಡಿನೈಗೋತ್ರ ಕೃಷ್ಣಭಟ್ಟದೇವರಾಘವಯೋವೃತ್ತಿ
68 ದ್ವಯಂ | ಕಾಂಡಿನೈಗೋತ್ರ ಧದ್ರಾಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ವೈಯಾಕರಣ
69 ಪದ್ವಿ ಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಜ್ಯಾತಿಷಿ ಕಪಿ ಭಟ್ಟ
70 ಭಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋ
71 ತ್ರ ಮಂಚಿಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ಜಾರಾಯ್ ಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಶ್ರೀವ
72 ತ್ನಗೋತ್ರ ಸಿಂಗಯಭಟ್ಟ ಪದ್ವಿ ಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ
73 ನಾಗಾಯುರ್ದ್ಯುಕ್ತೃಷ್ಣಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಲಬ್ಧಾ
74 ಯಭಟ್ಟ ತ್ರಿಪುರಾರಿ ಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋತ್ರ ಸಿಂಗ
75 ಯ ಓರ್ದ್ಯುಗಾರ್ಗೋತ್ರ ಮಂಚಿರ್ದ್ಯುಯೋವೃತ್ತಿದ್ವಯಂ | ಹರಿತಗೋತ್ರ ಪೋ
76 ಚನಭಟ್ಟ ಅಪ್ಪಾಯಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಗೋತ್ರ ಭಾಗವತ ವ
77 ಸಿಷ್ಠಗೋತ್ರ ಕೇಶವಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಪದ್ವಿ ಭಟ್ಟ
78 ಅಪ್ಪಾಯಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಪೋತಾಯುರ್ದ್ಯುಶಾರಾ
79 ವತಗೋತ್ರ ಸಿಂಗಾಯುರ್ದ್ಯುಯೋವೃತ್ತಿದ್ವಯಂ | ವಸಿಷ್ಠಗೋತ್ರ ಭಾಟ್ಟ ಗೌತಮ
80 ಗೋತ್ರ ಅಪ್ಪಾಯಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ತೃದ್ವಿಜೈರ್ದತ್ತಾ ಶ್ರೀವತ್ಸಗೋತ್ರ
81 ಕೋಟಿನಾಥಸ್ಯ ಖಂ ೧೨ ವೃತ್ತಿಃ | ಏವಂ ನಿಶ್ಚಿತ್ಯ ತತ್ರೈವ ದಿಶೋಚಿತ್ವಾ
82 ಧ ಸ ಕ್ರಮಾತ್ | ಚಂದ್ರಗುಪ್ತಿ ಪುರಂ ಪ್ರಾಪ್ಯ ಸುಖಮಾಸ್ತ ಮಹಾಯಶಾಃ |
83 ಧರ್ಮೇಣೈತಸ್ಯ ಪರಿಪಾಲಯಿತುಃ ಪ್ರಜಾನಾಂ ಪ್ರಾಜ್ಯಾಧಿರಾಜ್ಯಗಹನಾಂ
84 ಬುಧಿ ಕರ್ಣಧಾರಃ | ಪ್ರಜ್ಞಾಬಲೇನ ಗುರುಮಪ್ಯತಿ ಸಂದಧಾನೋ ಮಂತ್ರೀ ಮ
85 ಹಾನಜನಿ ಮಾಧವ ನಾಮಧೇಯಃ | ಕ್ರಿಯಾಶಕ್ತಿಗುರುಃ ಸಾಕ್ಷಾತ್ಪ್ರೇಕ್ಷಿಸ್ತೃ
86 ಯಂಬಕಂ ಪರಂ | ಸ ಯನ್ಯಾಚಾರ್ಯತಾಂ ಪ್ರಾಪ್ತೇ ಭಾರ್ಗವಸ್ಯೇವ ಶಂಕರಃ | ತ್ರಯೀಂ
87 ಸಮಾರೋಚ್ಯ ಪರಾಣಸಂಹಿತಾ ಹಿತಾಯ ಲೋಕನ್ಯಹಿ ಯೇನ ಮಂತ್ರೀಣಾ ಪ್ರ
88 ಸಾದಿತತ್ತ್ವಂ ಬಿಕಶಾಸನಾತ್ಮತಃ ಸಮಸ್ತಶೈವಾಗಮಸಾರಸಂಗ್ರಹಃ | ಕಾ
89 ವೇರೀವಾರಿಪೂರೇ ವಿಲಸತಿ ರಚಿತಃ ಕೀರ್ತಿ ಕೇತುಃ ಸಸೇತುರ್ಧರ್ಮಸ್ತಂಭೋ ಮ
90 ತಂಗೇಚಲಿಖರತರ್ಜಿ ಶಂಭುಧಾಮಾತಿಸೀಮಾ | ಕ್ಲಪ್ತೋ ಹೇಮಾದ್ರಿದಾನೈ
91 ವರ್ಸತಿಷು ವಿದುಷಾಂ ಹೇಮಶೈಲೋ ವಿಶಾಲೋ ಯೇನೇತ್ಥಂ ಯಾವದುವ್ಯುಪೇ ಸು
92 ಕೃತಮುಪಚಿತಂ ಶ್ರೀಮತಾ ಮಾಧವೇನ | ತಸ್ಯ ಧರ್ಮರ

III (a)

- 93 ರಥಿಕಸ್ಯನಾರಥಿಃ ನಾರಥಿಕ್ಯತವಿಪಕ್ಷವಿಕ್ರಮಃ | ವಿಕ್ರ
 94 ಮಾರ್ಕವದಚಿಂತ್ಯನಾಹನಃ ಸಾಹಸೋಶ್ವಿವರಬೊಲ್ಲುವಲ್ಲ
 95 ಥಃ | ಅಕಾರಯನ್ಮಾಧವಮಂತ್ರಿಶಾಸನಾ ತ್ವ ಬೊಲ್ಲುರಾಜೋದ್ವಿ
 96 ಜ ಧರ್ಮಶಾಸನಂ | ಸ್ವದೇಶಮುಖ್ಯಪ್ರಭುಭಿರ್ಮಹಾಜನೈಃ ಸದಗ್ರ
 97 ಹಾರ ದ್ವಿತಯಸ್ಯ ಪುಂಗವೈಃ | ತೇಚತತ್ಕಾಲವರ್ತಮಾನಾಃ ಮಹಾಕುಲೇ
 98 ನಾಃ ಸತ್ಯಪ್ರತಿಜ್ಞಾದೃಢವ್ರತಾಃ ವಿಪನ್ನಶರಣ್ಯಾಃ ಪ್ರತಿಘಗಿರಿವರವ
 99 ಜ್ರದಂಡಾ ದುಃಸಹಪ್ರತಾಪಮಾತ್ರ್ತಾಂಡಾ ಗುಣಗಣಮಣಿನಿಕರಕರಂ
 100 ಡಾಃ ಕರುಣಾಭಿನಿವಿಷ್ಟಮಾನಸಾ ನಿಚಿತಾಗಣ್ಯಪುಣ್ಯೋದಯಾ ನ್ಯಾಯಾನ್ಯಾಯ
 101 ವಿವೇಕವಿಶಾರದಾಃ ಸಕಲಕರಾಭಿಜ್ಞಾಃ ಪಾರಾವಾರಾ ಇವಾನುಲ್ಲಂಘಿತ
 102 ಮರ್ಯಾದಾ ಮೇರು ಕೂಟಾ ಇವ ಸರ್ವಲೋಕ ಮಧ್ಯಸ್ಥಾಃ ಕುರಾಚರಾ ಇವಾತಿ
 103 ಸ್ಥಿರಾಃ ದಿಗ್ಗಜಾ ಇವಾ ಸಕೃತ್ಪ್ರವೃತ್ತದಾನಾ ಧರಣೀ ವಿಭಾಗಾ ಇವ ಸ
 104 ವರ್ಸಹಾ ಮಲಯಮುಪೀರುಹಾ ಇವಾನಂದಿತಸಕಲಜನಾಃ ಕಲ್ಪ
 105 ಪಾದಪಾ ಇವ ಪ್ರಥಿತಾದಾರ್ಯಗುಣಾ ನಯೋಪಾಯಾ ಇವಾನೇಕರಾಜ
 106 ಕಾರ್ಯಸಾಧನಕ್ಷಮಾಃ ಕ್ಷಮಾಶ್ರಯಾ ಅಪ್ಯಕ್ಷಮಾಶ್ರಯಾಃ ಮಾನಧನಾ
 107 ಅಪ್ಯಮಾನಧನಾಃ ಯಶೋಭಿರೂಪಾ ಅಪ್ಯಯಶೋಭಿರೂಪಾಃ ಸಮುಂನ
 108 ತವಂತಸಂಧೂತಾ ಅಪ್ಯಂತರಗ್ರಂಥಿರಹಿತಾಃ ಪುಂನಾಗಾ ಅಪ್ಯಶೋ
 109 ಕಾಃ ಕುಂತಲದೇಶಮಂಡನಾಯಮಾನ ಬನವಸೀದ್ವಾದಶಸಹಸ್ರ
 110 ಸಂಖ್ಯಾಧಿರಾಜ್ಯಪ್ರಧಾನ ರಾಜಧಾನೀ ಚಂದ್ರಗುಪ್ತ್ಯಪರನಾಮ
 111 ಥೇಯ ಗೋಮಂತಪರ್ವತಾಷ್ಟಾದಶಖರ್ವಟ ಮಧ್ಯದೇಶ ವಿಲಸದೆ
 112 ಡೆನಾಡ ಮಹಾಗ್ರಹಾರಾಗ್ರಗಣ್ಯ ಸಮುದ್ಯದೇಶೇ ಕುಪ್ಪಗಡೆ ಗ್ರಾಮ
 113 ಣೀ ವೀರಪ ಬೊಂಮರಸೆ ಮುಖ್ಯ ಮಹಾಜನಾಃ ಸುರಭಿ ತವನಿಧಿ ಕೆಸ
 114 ಲೂರ ಪರಿವೃಥ ತಮಗೌಂಡ ಬೊಂಮಗೌಂಡ ಮೇಚಗೌಂಡ ಮುಖ್ಯ ಮಹಾಪ್ರಥವ
 115 ಶ್ಚ ಸರ್ವಜಿವ ಸಂಧೂಯ ಪುರಾ ಮಾರಪಥೂಪತಿನಾ ದತ್ತಾಮಪಿ ಹೆದ್ದಸೀಮಾ
 116 ಚಂದ್ರಾರ್ಕಂ ಸ್ವಪಾಲನಸಿದ್ಧಯೇ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಸ್ಯಂ ದತ್ತವಂತಃ | ತ
 117 ಸ್ಯ ಸೀಮಾ ಯಥಾ ಈಶಾನದಿಶಿ ಹೆದ್ದಸೆ ಗುಂಜನೂರ ಎಲಸೆ ತ್ರಿಸಂಧಿ ಅಂ
 118 ಮಲಿಕೆ ಪೂರ್ವಭಾಗಾರೋಪಿತ ರೋಹಪಾಷಾಣ ತತಃ ಸಮ್ಯಗ್ಧಕ್ಷಿಣಾವರೋ
 119 ಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಜವಲಿಗೊಲ ತತಃ ಸಮ್ಯಗ್ಧಕ್ಷಿಣಾ
 120 ವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ವಾದದಬಯಲ ಉತ್ತರಭಾಗದ
 121 ಗುಡುಸುಗಲ್ಲರ್ಕೆ ತತಃ ಸಮ್ಯಗ್ಧಕ್ಷಿಣಾವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ
 122 ಬಂದಗೆ ತ್ರಿಸಂಧಿಸ್ತವಃ ಸಂಚರಿಸ್ತೋತಃ ಪ್ರಾಪ್ಯ | ತತಃ ಸಮ್ಯಕ್
 123 ಶ್ಚಿಮಾವರೋಕನೇ ಹೆದ್ದಸೆ ಬಂದಗೆ ದ್ವಿಸಂಧಿ ಸಂಣಮಾನಿಯ
 124 ಮೇಲಣ ದೊಡ್ಡೇರಿ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆದ್ದ
 125 ಸೆ ಬಂದಗೆ ಕಡನೂರ ತ್ರಿಸಂಧಿ ಜಲಪತನ ಪಾಷಾಣ ತತಃ ಸ
 126 ಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಕೊಡಲಮಾ
 127 ನೆ ಮೇಲಣ ಕೊಲ ತತಃ ಸಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡ
 128 ನೂರ ದ್ವಿಸಂಧಿ ಶ್ವಾವಿದ್ಗುಹಾವಲ್ಮೇಕ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವ
 129 ರೋಕನೇ ಹೆದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಆನೆಕೊಲನ ದಕ್ಷಿಣ
 130 ಭಾಗದ ಆರೋಪಿತ ಪಾಷಾಣ ತತಃ ಸಮ್ಯಕ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆ
 131 ದ್ದಸೆ ಕಡನೂರ ದ್ವಿಸಂಧಿ ಕಾರುಗನ ಹೆಬ್ಬೆ ತತೋ ನೈರುತ್ತಿಭಾ
 132 ಗಮಾರಧ್ಯ ಪಾಯವ್ಯಕೋಣ ಸ್ತೋತಃ ಸಂಗಮ ಪರ್ಯಂತಂ ವರದಾ ನ
 133 ದೀ ತತಃ ಸಮ್ಯಕ್ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಿಯ ದ್ವಿ
 134 ಸಂಧಿ ಶಿಂಗೆಟಿಗರ್ಕೆ ತತಃ ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವ
 135 ಲ್ಲಿಯ ದ್ವಿಸಂಧಿತಲಕಟ್ಟಿನ ಹೊಂನೆಯ ಹುತ್ತು ತತಃ ಕಿಂಚಿದುತ್ತರಾ
 136 ವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಿ ಗುಂಜನೂರ ತ್ರಿಸಂಧಿ ದೀವ
 137 ಗೊಡಗೆಯ ಅಂಮಲಿಕೆ ಮೇಲಣಗುಡ್ಡೆ ವಲ್ಮೇಕ ತತಃ ಸಮ್ಯ

III (b)

- 188 ಕೂರ್ವಾವರೋಕನೇ ಹೆದ್ದ ಶೆ ಗುಂಜನೂರ ದ್ವಿಸಂಧಿ ಶ್ರೀಪರ್ಣೀ
 189 ತರುವರ್ಮೀಕ ತತಃ ಸಮ್ಯಕ್ಕೂರ್ವಾವರೋಕನೇ ಹೆದ್ದ ಶೆ ಗುಂ
 140 ಜನೂರ ದ್ವಿಸಂಧಿ ಗಲಗಿನ ಹಕ್ಕಲು || ದಾನಪಾಲನಯೋ
 141 ಮರ್ಘೇ ದಾನಾಚ್ಛೇದೋನುಪಾಲನಂ | ದಾನಾತ್ಪರ್ಗಮವಾಪೋತಿ ಪಾ
 142 ಲನಾದಚ್ಛೇತಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 143 ಪರದತ್ತಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪ
 144 ರ ದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಷಷ್ಟಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 145 ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ |
 146 ಎಡನಾಡ ಒಪ್ಪ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
 147 ಶ್ರೀಮದುಕನಾಥ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
 I (b) 148 ಕಾಶ್ಯಪಗೋತ್ರದ ಜಾತವೇದಿ ಭಟ್ಟರಮಕ್ಕಲು ಪೆದ್ದಂಣ ನಾಗಂಣಗಲಿಗೆ ವ್ಯ
 149 ತ್ರಿ ೨
 150 ಶ್ರೀವಿರ ಮಾರಪ್ಪುಡೆ
 151 ಯರಒಪ್ಪ || } (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
 152 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 3'-6"

- 1 ಶ್ರೀಮತು ಭೂಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾನಾಂವಂತಾಧಿಪತಿ ವೀರದೇವ
 2 ಮಗ ಮಾಯಿದೇವ ದಿಯೊಳು ನಾಯಕನ ಮು ಪಾಯಿ
 3 ದೇವರವ ತಂಮಯ ಕುವರ ಮಾಚಯ ಮಹಾ ಪೆಣ್ಣಳ
 4 ಹೋಹ ಪಡೆವಳ ಬೊ ಜ ವೀರ ಯ್ದುದ

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ಅದೇ ಸೊರಬತಾಲ್ಲೂಕು ಉಳಿವಿಹೋಬಳಿ ಹಾಲುಗಳಲೇ ಗ್ರಾಮದಲ್ಲಿ ಶಿವಪ್ಪಗೌಡರ ವಶದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ (೨ ಹಲಗೆ : ಉಂಗುರಮಾತ್ರ)

ಪ್ರಮಾಣ 8" × 8"

- I (a) 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರ
 2 ವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವ
 3 ಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೯
 4 ನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೩ ಲೂ ಶ್ರೀಮತು
 5 ಸಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನರಾದ ಸೋಮಪ್ಪದೇವರಿಗೆ ಶ್ರೀ
 6 ಮನ್ಮಹಾಪ್ರಭು ಬಿಳಗಿ ಶಿವಪ್ಪನಾಯಕರು ಕೊಟಿ ಧರ್ಮನಾ
 7 ಧನದಕ್ರಮವೆಂತೆಂದರೆ ನೀವು ಕಟಿಸಿದ ಮಠದ ಧರ್ಮಕ್ಕೆ
 8 ಸ್ವಾಸ್ತಿಯ ಮೂಡಿಕೊಡಬೇಕೆಂದು ನಮಕೂಡೆ ಹೇಳಿದಲ್ಲಿ ನಂ
 9 ಮ ನೀಮವೊಳಗೆ ಕೊಂಡಲಗ್ರಾಮದೊಳಗಣ ಹೆಗ್ಗಾರಹಳ್ಳಿ
 10 ಸ್ತಳದ ತೊಟ್ಟದ ತಾಳಗದೆಯ ಭೂಮಿಯ ಮನೆಗಳ ರೇಖೆ ವಿ
 11 ವರ ಮಾಹದಲನಿಂದ ಸಲುವರೇಖೆ ಗ ೩೫. ೩ = ಕೆ
 12 ಹಿಂಗಡ ಪ್ರಾಕು ವಹಿಸಿದ ಕೊಂಡಲ ಬಿಡುಗಣಿಸಿವಾಪುರದ
 13 ಲ್ಲಿ ಯುಹ ಗದೆ ಬೀಜವರಿ ಬ ೩ಕೆ ಗ ೨|| ಉಧಯಂ ಗ ೩ ಪುಳಿ
 14 ದು ಶುಭತೋಟದ ರೇಖೆ ಗ ೩೨. ೩ = ತ್ರಿಮುಣಿ ಭಟನಿಂದ
 15 ದೇವಗಣನಪಾಲು ಸಹಾ ರೇಖೆ ಗ ೩೩||೭||ಯೊತ್ತರ ಧ

- 16 ಟ ನಾರಸಿಹೃದ್ಭಟನಿಂದ ರೇಖೆ ಗ ೧೭||೩|| ಗಣಪರಸ್ತೆ
 17 ನ ರಂಗಂಜನಿಂದ ತೋಟದ ಧರಣ ೬ ಕೆ ರೇಖೆ ಗ ೩ ಗುಣವಂತೆ ಪಾ
 18 ಲು ತೋಟದ ರೇಖೆ ಯಿಗಗವೆಯಾಗಿ ಯಿಹ ಸಿದಾಯ ಗ ೫ (೨|| ಕೆ
 19 ಸಲುವ ರೇಖೆ ಗ ೧೦||೦|| ವಿವರ ಯಿಪ್ಪರಭಟ ಪಾಪ
 20 ಬಲನಿಂದ ಸಲುವ ರೇಖೆ ಗ ೭ಕೆ ಬೀಜವರಿ ಬ ೩||೦|| ಸಿದಾಯ ಪ್ರಮಾ
 21 ಣ ಗ ೩|| ಸುಜಾಯಿತ ಪಾಲೂ ಗ ೩||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಬೀಜ
 22 ವರಿ ಬ ೭ಕೆ ಗ ೧|| ೩|| ಉಧಯಂ ಗ ೫ (೨||ಕೆ ರೇಖೆ ಗ ೧೦|| ೦
 23 ದಿವಾಕರ ಶಂಭುಧಟನಪಾಲು ವಳಗಣ ಶಂಕರನಪಾಲು ತೋಟದ ರೇಖೆ ಯಿ
 24 ಗ ಗದೆಯಾಗಿಹ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ರೇಖೆ ಗ ೧೦||ಕೆ ವಿವರ
 25 ಲಕ್ಷಮಯನಿಂದ ಬೀಜ ಬ ೩ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣುಸಲು ಗ ೩ ಪಾ
 26 ಲು ಸಾಗಿನ ಗವೆ ಬೀಜವರಿ ಬ ೩||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಗ ೨(೨||
 27 ಉಧಯಂ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ಸಲುವ ಪ್ರಾಕು ರೇಖೆ ಗ ೧೦||೦
 28 ಅಂತು ಸಲುವ ರೇಖೆ ಗ ೧೦೭||೩||೭ ಮತಂ ಕೊಂಡಲಗಣಪ
 29 ರಸ್ತೆನ ತೋಟದ ಧರಣ ಲಕೆ ಗ ೩ ಗವೆ ಬೀಜವರಿ ಬ ೬ ವಡಹಿನ
 30 ಹಾದ ಬ ೧೩ ಉಧಯಂ ಬರ್ಗಕೆ ಗ ೩||೦|| ಉಧಯಂ
 31 ಗ ೧೨||೦|| ನಂದಾಳ ನಾರಣಧಟನಿಂದಲು ತೋಟದ ಧರಣ ೬
 32 ಕೆ ಗ ೩|| ೨|| ಗವೆ ಬೀಜವರಿ ಬ ೨(ಕೆ ಗ ೧(೨||೦|| ಉಧಯಂ
 33 ಗ ೫ ಹೊಂಡದಗವೆ ಬೀಜ ಬ ೩||ಕೆ ರೇಖೆ ಗ ೧||ಕೆ ಸಾಗು ಗ ೧(೨||
 34 ದಿವಾಕರ ಶಂಭುಧಟನ ಪಾಲುಮಾರಿಹೋದ ಬೀಜವರಿ ಬ ೪|| ಮುಂ
 35 ಡಮಾಲು ಬ ೩ ಉಧಯಂ ಬೀಜವರಿ ಬ ೭||೦|| ಚಗುಡಿಧಟನು
 36 ಸಂಕ್ರಗಂಡನಕಾರೆ ಬ ೧ ಎಂಟು ಗವೆ ಬೀಜ ಬ ೧ ಅಂತು ಬ ೯||
 37 ಕೆ ಗ ೪ ೯||ಮುಟದಪಾಲು ಧರಣ ೧೦ಕೆ ಗ ೬ ಹನುಮಂ
 38 ತ ದೇವರಪಾಲು ಗವೆ ಬೀಜವರಿ ಬ ೨||ಕೆ ಗ ೧೧ ದೇವರಪಾಲೂ||

- II (a) 39 ಬೀಜವರಿ ಬ ೧||ಕೆ ಗ ೯ ೨ ೯೦ ಅಂತು ರೇಖೆ ಸಲುವುದು ಗ ೩೨ ಉಧ
 40 ಯಂ ಸಲುವರೇಖೆ ಗ ೧೩ ೯ ೩||೭||ಕೆ ಮುಟದನ್ಯಾಸ್ತಿ ಬಗೆ ತೆರು
 41 ಜಾಹದು ಗ ೬ ಹನುಮಂತ್ರದೇವರಿಗೆ ೧ ೯ ೦||ಉಧಯಂ ಗ ೭
 42 ನುಳಿದು ಶುಭ ಗ ೧೩ ೧ ೯ ೩||೭|| ನೂರಮೂವತ್ತೊಂದು ವರಹನು
 43 ಮೂಚಲುಲು ಬ್ಯಾಳತೆರನೂ ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು
 44 ಕೊಟಿವಾಗಿ ಯಿ ಧೂಮಿ ಮನೆಗಳಿಗೆ ಪೂರ್ವ ಚತುಃ ಸ್ತ
 45 ಮಿಗೆ ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲ್ಲಿಂದವಳಗಾಗಿ ಸಲುವ
 46 ತೋಟ ತೋಟಸ್ಥಳ ಗವೆ ದೆಡಲು ಮಹಿಹಕಲು ಬೀಳು
 47 ಟುಕಾನು ಕಾಡಾರಂಧ ಮರಮನೆದಾಣ ಅಂ
 48 ಗೊಡು ಅಂಗಪಲ ನೀರು ದಾರಿಮುಂತಾದ ಅಷ್ಟ
 49 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯಪುಳ ಧೂಮಿ ಮನೆಗಳ
 50 ನು ಸನಿಬಳ ಬಾಳೆ ನೆಡಿಸಿ ಗೈಸಿ ರೂಪಮಾಡಿಸಿ
 51 ಮೂಲವಕಲುಗಳ ಕೈಯ ಕಾಲಕಾಲಂ ಪ್ರತಿಯು
 52 ಲು ತೆರಸಿಕೊಂಡು ಬಹಿರಿ ಪ್ರಾಕುದೇವಸ್ಥ ಉತ್ತಾರ ಮೇ
 53 ಲೆ ಬರದು ಬಾಳೆ ಕೊಪದ ಉಮಾಮಾಹೇಶ್ವರ ದೇವ
 54 ರ ಸ್ವಾಸ್ತೆ ಗ ೭ ಕೊಂಡಿಲ ಹನುಮಂತದೇವರ ಸ್ವಾ
 55 ಸ್ತೆ ಗ ೧|| ಉಧಯಂ ಗ ೭|| ಯೇಳೂವರೆ ವರಹ

- II (b) 56 ನೂ ಅಸ್ವಾಸ್ತೆ ವಕಲುಗಳಶಯಕಾಲ ಕಾಲಂಪ್ರತಿಯು
 57 ಲು ಆ ದೇವತಾಸೇವೆಗೆ ನಡಸಿ ಬಾಹಿರಿ | ಮೇಲಾ
 58 ದ ಧೂಮಿ ಮನೆಗಳನು ನಿಮನಂತಾನ ಪಾರಂಪ
 59 ರೆಯಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅಳ ಅನು
 60 ಧವಿಸಿ ಬಹಿರಿ ಎಂದು ಕೊಟ್ಟ ಧರ್ಮಸಾಧನ ಯಿ

- 61 ದಕ್ಕ ನಾಕ್ಷಿಗಳು | ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರಾ
 62 ನರಾ ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಯ
 63 ಮಶ್ವ | ಅಹಶ್ವ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧ
 64 ಮೃಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ವೃತ್ತಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
 65 ಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
 66 ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು | ಶ್ರೀ ಸದಾಶಿವ

ತುಂಕೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

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ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಕಾಳಿಕಾದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಮಂಟಪದ ಕೆಂಬದಲ್ಲ

- 1 ಶ್ರೀಮತ್ಕಳಿಕಾದೇ
 2 ವಿ ಕಮಲೇಶ್ವರ ದೇವ
 3 ರಿಕಿ ವನಪರ್ತಿ
 4 ಬಸವದಿ ಲಂಗ
 5 ಮ್ಮ ಕೊಮಾರುಡು
 6 ಮಾದುಪೆಯ ಸೇ
 7 ಯಿಂಟಿನ ಧರ್ಮ

- 8 ಪ್ರಯೋಜನಂ ಬಾ
 9 ವಿಮಂಟಪಂ ಮಾ
 10 ದವಿಯಕರಾಮು
 11 ವೆಂಗಂಮ ಶೇಯಿಂ
 12 ಚಿಂಡಿ ಗರುಡಗಂ
 13 ಭಂ

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ಶ್ರೀ ಚಾಮರಾಜವ
 ಡೇರತನುಜ ಕೃಣ
 ರಾಜವಡಯಕ

ಅದೇ ಮಧುಗಿರಿ ಚಾನನ್ನಲ್ಲಿ ಜೋಡೀದಾರ್ ನರಸಿಂಹಾಚಾರ್ಯರ
 ವಶದಲ್ಲಿದ್ದ ಸನ್ನದು.

- 1 ಆಮೀರಾನಿಶಿರಸ್ತೆ ದಾರಾನಿಹಾಲಯಿಸ್ತ
 2 ಕಬಾಲ ಮಕದ್ದಮಾನಿ ಮುಜಾರಿಯಾನಿ ತಾ
 3 ಲೂಕೆ ಮದ್ದಗಿರಿ ನರಕಾರದಾಖಲಿಯಾ
 4 ಸತ ಮ್ಮಸೂರಬಿದಾನಂದ ಮದ್ದಗಿರಿ ಕ
 5 ಸದೆ ದೆಟ್ಟಿದ ಹಿಂದೆ ಸುತ್ತಾ ಆದವಿಗಿಡಾ
 6 ಕಡದು ಸಾಗುವಳಿಮಾಡುವಬಗ್ಗೆ ಧೂಮಿ
 7 ಯಿಂನ್ನು ಶ್ರಯಗುತ್ತಿಗೆ ಅಪ್ಪಣೆ ಆದ
 8 ರೆ ಆ ಪ್ರಕಾರಾ ನರಕಾರಕ್ಕೆ ಹಣಾ ಸಂದಾ
 9 ಯ ಮಾಡುತ್ತಾ ತಮ್ಮ ಕಾಲಕ್ಷೇಪಲು ಮಾ
 10 ಡಿಕೊಂಡುಯಿರತೇನೆಂದು ಕುಪಾಚಾ
 11 ರಿಯು ಮಾಜಿ ಆಮೀಲ ಪಕ್ಷಿನರಸೈಗೆ ಹೇ
 12 ಳದ್ದರಿಂದಾ ವಿಧವ ಸಂವತ್ಸರಕ್ಕೆ ಐ
 13 ದು ಹಣಾ ಮೊಕರರಮಾಡಿ ಆಂಗಿರಸದ ವ
 14 ರಿಗೆ ವರಷ ಐದಕ್ಕೆ ಕಂಗು ೫೯೦ ಐ

- 15 ದು ವರ[ಹ] ನಿಂತ ಗುತ್ತಿಗೆ ನೇಮಕಾಪಾಡಿ ಪಟ್ಟಿ
 16 ಬರದುಕೊಟ್ಟುಯಿದ್ದದ್ದರಿಂದಾ ಯಾ
 17 ಬ್ರಾಂಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಧೂಮಿ ಸಾ
 18 ಗುವಳಿಮಾಡಿ ವರುಷಂಪ್ರತಿಯಲೂ
 19 ಪಟ್ಟಿಮೇರೆಗೆ ನರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಹಣ
 20 ವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ
 21 ಬಂದು ಯಾಗ ಸದರಿನಂತ ಗುತ್ತಿಗೆ
 22 ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿಗೆ ಅ
 23 ಪ್ಪಣೆ ಆದರೆ ಆ ಮೇರೆಗೆ ನರಕಾರಕ್ಕೆ ಹ
 24 ಣವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ ತಂ
 25 ಮ ಜೀವನವಂನ್ನು ಮಾಡಿಕೊಂಡು ಯಿರತೇ
 26 ನೆ ಯಿದು ಹೊರತು ಯಿಂನ್ನೇನು ತಂಮ
 27 ಜೀವನಕ್ಕೆ ಮಾರ್ಗವಿಲ್ಲವೆಂದು ಫಲಜದಾ
 28 ರ ಲಂಗರಾಜ್ಯಯನವರ ಸಂಗಡ ಹೇಳಿದ್ದಾ

- 29 ಗಿ ಅವರು ಹೊರರು ಹೊರಲ್ಲ ಶ್ರುತಪಡಿ
30 ಶಿದ ಕಾರಣ ಕಟ್ಟುವಾಡಿನಿ ಯಿಧತ್ತು
31 ಯಾ ಬ್ರಾಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಸಾಗು
32 ವಳಿ ಮಾಡಿದ ಕೊಪ್ಪಲ ಧೂಮಿಯನ್ನು ಕಂ
33 ಟರಾಯಿಗು ೫ ೯೦ ಐದು ವರಹ ಜೋಡಿ
34 ಮೊಕರರ ಮಾಡಿಶಿ ಯಿಧೀತಾಗಿ ಶ್ರೀಮುಖ
35 ಸಂವತ್ಸರದಾರಥ್ಯ ಗ್ರಾಮವನ್ನು ಆಡಾ
36 ರ್ತಿ ಜಿಂಮೆಮಾಡಿಕೊಟ್ಟ ವರುಷಂಪ್ರತಿಯು
37 ಲೂ ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿತಗೆ
38 ದುಕೊಳುತ್ತಾ ಬಿಟ್ಟ ಮುಂತಾದ ಉಪ
39 ದ್ರ ಯಿಲ್ಲದಂತೆ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತಾ
40 ವರುಷಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾನದಿನ ಉ

- 41 ಜೂರಿ ಮಾಡದೆ ಯಾ ಸನದಿನ ನಕಲ ಲೆಖ
42 ಕೈ ಬರಶಿ ಅಸಲಸನದ ಹಿಂದಕ್ಕೆ ಕೊಡು
43 ವಮ ತಾರೀಖು ೫ ಮಾಹೆ ಮೆ ಸಂನ ೧೮೧೩
44 ಯಿಸಿವಿ ವೈಶಾಖ ಶು ೫ ಶ್ರೀಮುಖ ಸಂವತ್ಸ
45 ರ ಬತ ಸುಬ್ಬರಾವ ಮುನಷಿ ಹೊರಹ ಮೊ
46 ಕ್ಯಾಮ ನಂಜನಗೂಡ* ಸಾಲ್ವಿಯಾನಾಕಂ
47 ಟರಾಯಿ ಐದು ವರಹಾ
48 ದ ಪ್ರಕಾರಾ ಜೋಡಿ ತೆಗೆದ್ದು ಕೊಂ
49 ದು ಗ್ರಾಮವನ್ನು ನಿರುಪಾದಿ
50 ಕವಾಗಿ ನಡೆಕೊಂಡು ಬರುವ
51 ದೂ ರುಜು ಶ್ರೀಕೃಷ್ಣ

(ಕೆಳಭಾಗದಲ್ಲಿ)

- 1 ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ಆಶ್ವೀಷ ಶು ೧೫
2 ಮಾಹೆ ಆಕಟಂಬರ ತಾರೀಖು ೯ ಸಂನ
3 ೧೮೧೩ ಯಿಸಿವಿವಾಖ ದಪ್ತರ ಕಂ

- 4 ನಡಿ ಹಿರಂಜ್ಯಪ್ಪ ದಿವಾನ್ ಕಡೇರಿ
5 ಹೊರರು

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ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ತುಂಗೋಟಿ ಗ್ರಾಮದ ರಂಗನಾಥ ದೇವಾಲಯದ
ಎಡಗಡೆ ಮೂರನೆಯ ಕಂಬದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
2 ಲಿಪಾಹನಶಕ ವರುಷಂಗಳು ಸಂದ
3 ೧೪೭೪ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
4 ಕಾರ್ತಿಕ ಸುಧ ಲಲಿ ಮುಂತಾದಿ ಚಿಕಪ
5 ಗಾಡರಯನವರಿಗೆ ಪುಂಜ್ಯವಾ

- 6 ಗರೆಂದ: ಬಿಜ್ಜರದ ಕೆಂಚಯ ನಾ
7 ಯಕರು ಸುಂಕದ ಆಯವ
8 ನು ಯಾವೇವಸ್ತಾನ ರಂಗನಾಥಗೆ
9 ಕೊಟ್ಟ ಧಾರಾಪೂರ್ವಕಂ ಮಾ
10 ದಿಡ.....ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ನಿದ್ವಾಪುರದ ಮಜರಾ ಗುಂಡ್ಲ ಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

- 1 ಪಿಂಗಳ ಸಂವತ್ಸ
2 ರದ ಕಾರ್ತಿಕ ಶ್ರೀಮ
3 ಂಮಹಾನಾಡಪ್ರಧು

- 4 ಚಿಕಪಗಾಡರು
5 ಹೆಂಡಿತಿ ಹಿರಿಂಮ
6 ಮಾಡಿದ ಧಂಮ

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ಅದೇ ಗುಂಡ್ಲ ಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಪೂಜಾರಿ ಗೋವಿಂದನಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 15½" × 8½"

- 1 ೧೫೧೫ನೆ ಯಿಸವಿಗೆ ಸರಿಯಾದ ವಿಜಯ ಸಂ|| ಕಾರ್ತಿಕ ಶ್ರು ೧೫ಯಲ್ಲು ರುಷದೇ
2 ಶ್ವರನ ದೇವಸ್ಥಾನ ಶಿಲಶಾಸನದ ವಿವರ ಶಿದಪುರದಲ್ಲಿ ಯಿದೆ ಕುಡೂತಿ ಕೋಟೇ ಕಟ್ಟ
3 ತಕ್ಕ ಬಗ್ಗೆ ಯಿದ ನೂರು ಮನೆಪೈಕಿ ಕಂಬೆಗಾಡ ಕರೆಗಾಡ ರಾಯಂಣಗಾಡ ರಂಗೇಗಾಡ
4 ಗೋವಿಂದಗಾಡ ತಿಂಮೆಗಾಡ ಕಂಬದರಂಗೇಗಾಡ ಕೋಟೆ ಕಟ್ಟತಕ್ಕ ಕರ್ಚೊ
5 ೧೮೯೨ ವರಹ ಕರೆಗಾಡ ಕಂಬೆಗಾಡ ಸಹ ಮಾಡಿ ಯಿದದು ೧೮೯೨ ವರ
6 ಹೆ ಸಲಮಾಡಿದು ಜಿರ್ಫ ಮಲ್ಲಂಮ್ಮ ಸಾರಾ ತಿರ್ರಿಸಿ ಕೂಡೂತ್ತಿ ದೇವಸ್ತಾ
7 ನದ ಮುಂದೆ ಮಂಣು ಕಾಮಗಾರಿ ೨೦ ವರಹದದು ಕಲ್ಲುಕಾಮಗಾರಿ ಯಂಗಟ
8 ನದೋವಿ ರಾಮನದೋವಿ ತಿಂಮನದೋವಿ ತಿರುಜನದೋವಿಗಳಿಗೆ ಕಲ್ಲುಕಾ

- ⁹ ಮಗಾರ್ತಿ ಕರ್ತೃ ೨೦ ನರಹ ಕೊಲ್ಲುಯಿವಾಳಿ ಬಾವಿಕ್ಕೊರವು ನಂವ್ವರ ದೋ
- ¹⁰ ಎಗಳಿಗೆ ವರುಗರೆ ಗಂವ ಕೊಲ್ಲುಯಿವಾಳಿ ನಂವ್ವ ಮೂಡಿದ ಕರ್ತೃ
- ¹¹ ೧ ನರಹ ನಂವ್ವರ್ವಳಿಮೂಡಿದ ಯಿರುವವು ೯೦ ನರಹ ಕೊಲ್ಲು ಇವು ನಮಿವ್ವ ಬ
- ¹² ನಗಳಿಗೆ ದಾನದವರ್ವಮೂಡಿ ಕೈವಾದವ್ವಿಗೆ ಗುರುಗಳಿಗೆ ನು ಕೊಲ್ಲ
- ¹³ ದು ೬ ನರಹ ಕಂಬದ್ವೈಯ ಗೋವಾಲಕ್ಕಿಲ್ಲ ಮರಡು ದೇವಕ್ಕಾದ ಮರವಾದ ಕರಿ
- ¹⁴ ೨ ನೋವಾನದ ಮ್ಕಾಲಿ ಯರಡು ಕಂಬದ ವೇದಮುಖನಾಗಿ ಕರಿಗೆ ಮ್ಕಾಲಮಂ
- ¹⁵ ಕಂಬದಲ್ಲ ಕಡಿ ಮಾರ್ಗವಾಗಿ ಯಿರವ್ವದವು ಬಂದ ನಂವ್ವಕ್ಕರು ನಂವ ಕರಿವನ್ವ
- ¹⁶ ಲಿ ನಂದು ಬಗನೆ ನೀರು ಬಕದೇರಿಂದ್ವ ದೇವ ಪ್ಪಿನಿ ನಂವ ಮಂವಕ್ಕಾರು ದಂ
- ¹⁷ ರಾದವ್ವ ಮನೆಮಲ್ಲ ಅನಾ ಯಿಂದ್ವ ಯಾದರಿ ನಂವ ಕರಿಗೂ ಬಾವುಗು ದಂ
- ¹⁸ ಳಿ ಯು ಮಾರುವಾರ್ವರೆಂದು ದೇವ.ಕೊಂದು ಯದೇನೆ
- ¹⁹ ೨ ದಾವರದ ವಂನೇಗೊದ ಯಿಬಮಾನ ನಂವಿಂಮನುಷ್ಯ ದಾನೇಗೊದ
- ²⁰ ಯವರು ಯಿಬರು ಯಿಬಮಾನರು ೧೦೦ ಮನೆ ಅಂಗಕಂಮಂದರು
- ²¹ ಯವರ ಯಿಬರ ಮಾನವಪ್ರಕಾರ ೨ ದಾವರ ಕೊಡೂತಿ ವರುಮಾಡಿ
- ²² ಗಳು ಯರಡು ಯಾನೇವ್ರಕಾರ ಗ್ರಾಮಗೂಡಿಲಿ ಅನುಮಾನಿಕೊಡು ಬ
- ²³ ತನನೇವ ಗೋವಾಲಕ್ಕಿಲ್ಲವ್ವಾಮಿ ನೇವ ಕಂಬದ್ವೈಯನ ನೇವಿ ಲಕ್ಷ್ಯದೇವರ
- ²⁴ ನೇವಿ ಮಾಡಿ ಬಾನವಗೈಲಿ ಯರಡು ಯನಿ ವ್ರಕಾರ ದೇವಕಾನೇವಿಗಳು ನಮ
- ²⁵ ಕೊಂದು ೧೦೦ ಮನೆಯ ಸರಿಸನ್ನಾಲಿ ಯರಡು ಯನಿ ವ್ರಕಾರ ವರುವ ದ
- ²⁶ ರುವಿ ನಡಕೊಂದು ಹೋಗಿಗಲಃವರು ಯವರವನಿಗೆ ವ್ರಕೇವಿ ಕೋ
- ²⁷ ಗಲಃವರು ೧೨ ಕೈವಾದ ಬಾರಾಬನೂತಿ ನು ಯಿಬ್ಬಕೊಂದು ದೇವಕಾ
- ²⁸ ಶೇವಿ ವಗೈಲಿ ನಡಕೊಂದು ಪೋಗಲಃವರು ಗೋವಾಲಕ್ಕಿಲ್ಲವ್ವಾಮಿ
- ²⁹ ಯಂಗುಟವರದ ಪೈಯವ್ವಮನೆ ವ್ವಾರ್ವಿ ವಂನೇಗೊದ ಕಂಮನೇ
- ³⁰ ಯೀರಗಾರರ ವ್ವಾರ್ವಿ ಗುಂಡಲವ್ವ ಯಿಬಮಾನನೇ ಲಕ್ಷ್ಯದೇವರ ವ್ವ
- ³¹ ಬಾರ್ವಿ ಯರವಂನೇಗೊದ ಕಂಮನೇ ಅಂಗುಪವ್ವಿನ ಯವಗೆ ಯವಂಗೇ
- ³² ಗುರುಪುಗಳು ವಿನಗೊಂಡಿ ಬಿಜವಾರದ ತಿರವುಲಕಾಶಬಾರ್ವ ಗುರುಪುಗಳು ವಂ
- ³³ ನೇಗೊದವಾರ್ವಿಂಮನವಳ್ವ ದಾನೇಗೊದ ಗುರುಪುಗಳು ಯೀ ೩ ನರ ಮೂಗೆ ಪ್ರ
- ³⁴ ತಿಹೇಳದಿ ೧೦೦ ಮನೆಯವರು ಕನ್ನಿದಲಿ ೧೨ ಕೈವಾದವಿ ಅಗಲ ಶಹಿವಲಿ ಕಾಟು
- ³⁵ ಳ್ಲ ಮಾಡಿದ ದೈವದ್ವೈಯ ಕುಲದ್ವೈಯ ಮಾಡಿದವಾಗೆ ಪೋಗಲಃವರು
- ³⁶ ಯಂದ ಬರಿತದಿ ದೈವೇವಿ ಶಾಲವಾಪನಕಾಪವರುಂಗಳು
- ³⁷ ೧೩೦೬ನೆ ತಾರಣ ನಂವತ್ಸರದ ಅಪಾವ ಶುದ ೫ ಸ್ತಿರವಾರದಲ್ಲು

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕುಪ್ಪಾಚಾರ್ಯರ ರೊಪ್ಪದಲ್ಲ ಮನುಷ್ಯನಟಲುಮಹತ್ತರ ಮುಟ್ಟು ಬಂಡೆಯಮೇಲೆ

- ¹ ಮಧುಗಿರಿ ಗಣನಾತ
- ² ಪಡರಂಗಿಯಣು

3 ಚರ

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕಾರಮರಡಿ ಗ್ರಾಮದ ತಂದಾಕು ಹೊಲದಲ್ಲಿ

- ¹ ಪರಿಧಾವಿ ನಂವತ್ಸರದ ಮಾ
- ² ಪು ಬ ೧೧ ಶ್ರೀಮಣವಾಹನಾದ ಪ್ರ
- ³ ಧು ಬಿಜ್ಜವರದ ಮುಂಮಡಿ ಬಿಕ್ಕಪಗೊಡರಯನವ
- ⁴ ರು ಕೊಗಗೊಡಗೆ ಕೊಟ್ಟ ನೆನ್ನರುಗೊಡಗಿ ಮಾನ್ಯದ
ಹೊಲವಿಕ್ಕಳ ಧೂ

- ⁵ ಮಿರು... ವಿಕಳ ಹೊಲವನು ನಂಮವಂ
- ⁶ ಶದವರು... ವಂಶದವರಗಳಿಂದ ಮಾರಿಸಿ
- ⁷ ಕೊಂದು ಹೊಲದ ಕೊಡವವನು ನಂಮವಂಶದಲಿ ಪು
- ⁸ ಟತಕವನರಾ

100

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಜೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜೊಡ್ಡೇರಿಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ
ಉತ್ತರಕಡೆ ಗೋಡೇಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಲಕಷ್ಮಣನ ಕಾಯಪ್ಪನ ಮಗ
² ಮರಿಕೆಂಟಣವಡೇರು ಲಂಗೇಶ್ವರಗೆ

³ ಕೊಟ ಕೊಂತಿಜೊಡೇರಿ ಮಠ

101

ಅದೇ ಜೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಊರುಮುಘೈ ಹಾನಿರುವ ಕಲ್ಲು

- ¹ ಯಶ್ವರ ಸಂವತ್ಸರದ ಷಷ್ಠಿ ನುಡ ೧೦ ಲು
² ಕೊಂತಿ ಜೊಡೇರಿನ ರಂಗಗೌಡರ
³ ಮೊಂದುಗ ಕೆಂಟಣಗೌಡರ

⁴ ಕೊಮಾರ ಜೊಡಣಗೌಡ
⁵ ರಿಗೆ ಕೊಟ ಕೊಡಗಿವಾಂಸ್ಕ

102

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಓಣಿಯಲ್ಲಿರುವ ಮುಟ್ಟುಬಂಡೆಯಮೇಲೆ

- ¹ ಚಿತ್ತರಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ
² ಕ ನುಡ ೨೦ ಶ್ರೀಮಠಗೌಡ
³ ಕಾಳಗೌಡ ಪಿರಿಗೊಂಡನು ಸಹ ಕೊಡ

⁴ ಗಿ ಯಾಗಿ ಕೊಟ್ಟ ಮಾನ್ಯದ
⁵ ಪೊಲ ಮಂಗರ

103

ಅದೇ ಜೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕ್ಕೆ ಅಹೋಬಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮುಂದೆ ಸಾಳುವಂಟದ ಕಂಬವಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 6'-0" × 1'-6"

- ¹ ವಿಜಯಾದ್ಯುದಮ
² ಶಾಲವಾಪನ
³ ಶಕವರುಷಗಳು
⁴ ೧೭೧೦ಕ್ಕೆ ನಂದ
⁵ ವರವಾಪನ
⁶ ಕೀಲಕನಾಮ ನಂ
⁷ ವಚರದ ಕಾ

⁸ ಶು ೧೫೦೦ ಥಾನುವಾ
⁹ ರ ದಲ್ಲು
¹⁰ ಪುರವರ
¹¹ ರಂಗಗೌಡನ
¹² ಭೋಜನಸಾರಾ
¹³ ಮಂಟಪ ಧರ್ಮ

104

ಅದೇ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಅಡವಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' × 2'

- ¹ ಯಿರಗುಂಡೆಯ ರಾ
² ಜಗೌಡನ ಮಗ ಅ

³ ಯಂಜನ ಕೆರೆ

105

ಅದೇ ಹೋಬಳಿ ಬನವನಹಳ್ಳಿಗ್ರಾಮದ ಗೊಳಕಟ್ಟಿ ಮೊರವೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 1'

- | | | | | |
|-------------------|--------------------|----------------------|---------------------|-----------------------|
| ¹ ಯಿಗು | ² ಏಯಪ್ಪ | ³ ನ ಕೆರೆಯ | ⁴ ನು ಅಕು | ⁵ ವಡದು |
| ⁶ ಗಡೆಯ | ⁷ ಗೆಯಿದ | ⁸ ತನಬಾ | ⁹ ಯವಳ | ¹⁰ ಗೆಕತ್ತಿ |

106

ಅದೇ ಗ್ರಾಮದ ದಕ್ಷಿಣದ ಹುಲ್ಲುಗಾವಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1' - 6"

¹ ಹುಲಿಕೆರೆಯ ಗುಡ

² ನಿಂಗಪಗೆ ಕೊಟ್ಟ ಕೆಳ

³ ಗೊಡಿಗೆ ಮಾಂನೈ ಧರ್ಮ

107

ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಚಂದ್ರಗಿರಿ ಹಂಪೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ಬಿರೆಯ ನಾಯ

² ಕನ ಹೆಂಡತಿ ನಾ

³ ಕಿನಾಯ್ತಿ ಹಂಪೆ ವಿರೂ

⁴ ಪಾಕ್ಷನಾಲಯವ ಮಾಡಿಸಿದ

108

ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗಪ್ಪನ ಗಡ್ಡೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1' × 1'

¹ ಯಿದಕಟಿ

² ಸಿ ದವರು

³ ಆರುರಗೆ

⁴ ಯ ನಗರು

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಮಜರಾ ಬಿಸ್ತನಪಾಳ್ಯದ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' - 6" × 2' - 0"

¹ ಶುಭಮಸ್ತು

² ಮನ್ಮಥ ಸಂವತ್ಸರ

³ ದ ಕಾರ್ತಿಕ ಬ ೯೮

⁴ ಶ್ರೀಮಂಮಹಾನಾ

⁵ ಯಕ ರಂಗಪಯ್ಯನವರ ಕಾ

⁶ ಯ ಕರ್ತರಾದ ಭಿಮ

⁷ ಪಯನವರು ದೊಡ್ಡೇರಿಯ

⁸ ಅವಧಳಗಾಡರಿಗೆ ಲಕ್ಷ

⁹ ಮಿಯಪುರದ ಕೆಳೆಯ ಕೆಳಗೆ

¹⁰ ಕೊಟಮಾಂನೈದ ಧರ್ಮ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಬೇಚರಾಕ್ ವೆಂಕಟೇಶಪುರಕ್ಕೆ ಉತ್ತರ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

¹ ಭಾವಾ (ಣ) ದ ಬರವಿನಲು

² ಯೇ ಮಾನ್ಯದ ಹೊಲವನು

³ ಅನಂದಾನ

⁴ ದೇವರು ಕೊ

⁵ ಟದು

111

ಅದೇ ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಪುರವರದ ಹೋಬಳಿ ಕೊಡಗುದಾಲ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

¹ ವಿಜಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦

² ಮುಂಪುಡಿ ಚಿಕಪಗಾಡರಯನವರು ಈ ಕೋಟೆಯ ಕಟ್ಟಿದರು

ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಮದುಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸಮೀಪವಲ್ಲಿರುವ ಅನಂತಪುರದ ಡಿಬ್ಬಿಕ್ಕ್ ಮಡಕಶಿರ ತಾಲ್ಲೂಕು ಆಗಲೆಯ ಮಜರೆ ಕುಲ್ಲೆಕೆರೆ ದೇವರಹಳ್ಳಿ ಸುಲ್ಲ ಪನುಮಂತದೇವರಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 3'

1 ಶುಭ	10 ಹಾರ್ತಿ ಕೊಡಗೆ ಸರ್ವವಾನ್ಯ
2 ಮಸ್ತು	(ಹಾರ್ತಿಹಲ್ಲಿ)
3 ಆಗಲೆಯ ಗ್ರಾಮಕೆ ಸ	11 ವಾಗಿ ಧಾ
4 ಉಪ ಮುಕುಟಗ್ರಾಮ	12 ಕೆ ಮಾಡಿ
5 ವನು ಗುಣಕುಡಿ ತಿರವಲ	13 ದ ಆಗ್ನ
6 ಕ್ರಿಷ್ಣರಾಮ ಮಹಾರಾಣು	14 ಹಾರ
7 ರಿಗೆ ವ್ಯವಸ್ಥಾಪಕದೇವತೆ	15 ಮಂಗಳ
8 ಮಗ್ಗ ನಾಯ್ಕರು ಮಾರ್ಕಂಡೇಯ	16 ಮಹಾ
9 ರಸನ್ನಿಡಿಯಲ ದೀಪಾ	17 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ನೂರಬದ ತಾಲ್ಲೂಕು ಜಡಗ್ರಾಮಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ ಉತ್ತರಕನಡಾ ಡಿಬ್ಬಿಕ್ಕ್ ನಿರ್ಗಿ ತಾಲ್ಲೂಕಿಗೆ ಸೇರಿದ ಬನವಾಸಿಗ್ರಾಮದ ತಿರುಮಲದೇವಸ್ಥಾನದ ಬಾಗಿಲಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3'-2" x 1'-3"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಚ್ಚಂಬ ಚಂ
- 2 ದ್ರವಿಡಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 3 ರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 4 ಸ್ವಸ್ತಿಶ್ರೀಮನಮಹಾಮಂಡಳೇಸ್ವರಂ
- 5 ಅರಿರಾಯವಿಭಾಡ ಭಾನೇಗೆ ತಪ್ಪವ ರಾ
- 6 ಯರಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪ್ತರಂ ಶ್ರೀ ವೀರಬು
- 7 ಕೃರಾಯನು ಪನ್ನಿನಾವತೀಪುರದಲ್ಲಿ ಸುಖಸಂ
- 8 ಕಥಾವಿಮೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ತತ್ವಾ
- 9 ದ ಪದ್ಮೋಪಚೀವಿ ಮಾಧವಾಂಕನು ಬನವಸೆಯ ಪಂನಿರ್ಭಾರ್
- 10 ಸಿರಮನಾಳವ ಕಾಲದಲು ಅವರ ಬಂಟ ನಂದಾಸುರದ ಚಲು
- 11 ದರಸನ ಮಗ ಆಲಿಭಳನಾಥನು ತಂನ ಒಡೆಯ ಮಾಧವ

- 12 ದಂಡನಾಥಂಗೆ ಮನೋರಥಸಿದ್ಧಿಯಪಂಥಗಿ ಗೋಪೀನಾಥ ದೇ
 13 ವರ ದೇವಾಲಯವನೂ ಚೀಂನ್ನೋದ್ಧಾರವನೂ ಮಾಡಿ
 14 ಆ ದೇವರ ಅಂಗರಂಗ ಭೋಗವಾಚಂದ್ರಸ್ಥಾಪನಾ
 15 ಗಿ ನಡವಂತಾಗಿ ಗುತ್ತಿಯ ಹದಿನೆಂಟು ಕಂಪಣದ ಗ
 16 ಉಡು ಪ್ರಜೆಗಳಿಗೆ ಉಹೇಳಿ ಬನವಸೆಯಲಿ ಕೂ
 17 ಟವ ಮಾಡಿದಲ್ಲಿ ಯೆಡೆನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ ಶ್ರೀ
 18 ಮದನಾದಿಯ ಪಟ್ಟದ ಪಿರಿಯಗ್ರಹಾ
 19 ರಂ ಯೆಲಿಸೆ ಕುಪ್ಪಗಡೆಯ ಮಹಾಜನಂಗನು ನೊರಬ
 20 ದ ತಮ್ಮಗುಡ ತವನಿಧಿಯ ಬೊಂಮಗುಡ ಕೆಸ
 21 ಲೂರ ಮೇಚೆಗುಡ ಕೊಂಡವಟಿನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ
 22 ಹೆಚ್ಚಿತದ ಬೊಂಪ್ಪಣ ಬಾಳೆಯಹಳ್ಳಿಯ ನರಸಪ್ಪ ನಾಗರಬಂಡೆಪ್ಪ
 23 ಕೈ ಕುಪ್ಪಟೂರ ಗೋಪಗುಡ ಹುರುಳಿಯ ಹೊಟ್ಟೆಯ ತಂಪುಗು
 24 ಡ ನೇಣಲಿಗೆಯ ಬಾಳಪ್ಪ ಹಿರಿಯಜಿಡುವಳಿಗೆ ಗುಡರಯ್ಯ ಹಿ
 25 ಟ್ಪ (?) ಅಪ್ಪೆಯ ಚಿಕ್ಕಗುಡ ಬಿಸುಡಗುಡ ಚಿಕ್ಕಜಿಡುವಳಿಗೆಗೆ ಬೆಟ್ಟಯ
 26 ಮೊತಿಯ ತಂಬಾಡಿಬೋವ ಕೇಸವದೇವ ಹಂಗೆಯ ಹಳಗನವಗುಂಡ
 27 ಅಚಗುಡ ಹರಿಯಪ್ಪ ಹಳಗೆಗೆ ಸಿರಿವಂತಿಯ ಚಿಕ್ಕಣ ಕಲು
 28 ರೆಯ ಬೊಂಪ್ಪಣ್ಣ ಸಿರಿವಂತಿ ಮುದ್ದಗುಡ ಹನುಪಲಿಯ ತಮ್ಮಗುಡ
 29 ಬಡಗೋವೆಯ ಬೊಂಮಗುಡಅಯ ವರಳಿಗೆಗೆ ಹಿರಿಯರಲಗುಡ
 30 ಚಿಕ್ಕರಲಗುಡ ಅಲವಳಿಯ ನಂಪಗುಡರ ಬುನಾಳಿಗ
 31 ಪ್ಪ ಹರುಗೂರ ಹಾಲಪ್ಪ ಹಸಿರಿಹಳ ಕಂಚಗುಡ ಹಿರೂರ
 32 ಪಾರಗುಡ ಚೇಳೂರ ಮರಿಸಿಂಗ್ ಗಂಡಗುಲಹಳಿಗ ಮಾರಗುಡಮಂ
 33 ಗಲೂರ ಬೀರಪ್ಪಹರಿಯನಿಯ ಅದಮ್ಮ
 34 ಬನವನಿಯಲ್ಲಿ ಕೊಟ್ಟ
 35 ವರಾಪ್ಪ ೧೨೯೦ ನೆಯ ಕೀಲಕನಂವತ್ಸರ
 (ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಬನವಾನಿಯ ಮಧುಕೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ 3ನೆಯ ಸಾಲಿನ
8ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಭೂಮಂಡಲಾಚಾರ್ಯರುಂ ಶಿವನಮಯವಾದ್ವಿ
 2 ವರ್ಧನಪ್ರಭಾವರುಂ ಮದನ ಮದ ಗರ್ವಾಪಹರಣ ತ್ರಿಣೀಶ್ವ
 3 ಧರಣರುಂ ಅನದಾನ ಗೋದಾನ ಭೂದಾನ
 4 ವಿನೋದರುಂ ಅಶ್ವತಥನಕಲ್ಪವ್ರಿಕ್ಷರುಂ
 5 ಪವಿತ್ರೀಕೃತಗಾತ್ರರುಂ ಕಾದಂಬರಾಜ್ಯ ಸಮುದ್ಧರಣ
 6 ಚಕ್ರವರ್ತಿಗಳಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿ
 7 ವ್ಯಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಶ್ರೀ ರಾಕುಳೇಶ್ವರ ದೇವಯ್ಯಗಳ ಕರಕಮ
 8 ಲಜಾತ ಚಿಕ್ಕದೇವಯ್ಯಗಳ ಕಯ್ಯಲು ಶ್ರೀ ಮಧುಕನಾಥದೇವರಿ
 9 ವನೂ ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ನಡನುವಂತಾ
 10 ಗಿ ಕೊಟ್ಟರು ಈ ಧರ್ಮವನೂ ಅವನಾನೊಬ್ಬನು ಪಾಲಿಸಿದಾತನೂ ಗಂಗಾ
 11 ತೀರದಲ್ಲಿ ಸಹಸ್ರಕವಿಲೆಯನೂ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮರು
 12 ಗಳಿಗೆ ಕೊಟ್ಟಾತನು ಯಾಧರ್ಮವನೂ ಅವನೊಬ್ಬನು ಅಳುಪಿದಾತನು ಗಂ
 13 ಗಾತೀರದಲಿ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮಣನನೂ ಸಹಸ್ರ ಕವಿಲೆಯ
 14 ನೂ ವಧಿಸಿದಾತನೂ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವನುಂ
 15 ಧರಾ | ಪೃಥ್ವಿರ್ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ಷಿಮಿಃ | ದಾನ

- 16 ಪಾಲನೆಯೋರ್ಮುಫೆ ದಾನಾಭೇಯೋನುಪಾಲನಂ । ದಾನಾತ್ವೈರ್ಗ
17 ಮವಾಪ್ತೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
18 ನೇತುನ್ಯವಾಣಾಂ ಕಾರೇಕಾರೇವಾಲನೀಯೋ ಧರ್ಮಃ ಸರ್ವಾನ್ಯೇತಾ
19 ನ್ನಾವಿನಃ ಪಾತ್ರಿಕೇನ್ದಾನ್ದೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
20 ದ್ರಃ | ಪೊಂಬುಟ್ಟ ದೇವರಾಜಸ್ಯ ಕುಮಾರೇಣ ಮುರಾರಿಣಾ ಲ
21 ಏತಂ ಶಾಸನಮಿದಂ ನುಡುಕೇಶಸ್ಯ ಸಂನಿವಾ ||

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ಮದುಕೇಶ್ವರ ಹೇವಾಲಯದ ರಂಗಮಂಟಪದ 2ನೆಯ ಸಾಲಿನಲ್ಲಿ

7 ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀ ಸಮಸ್ತಂಗೆ ಶಿರಃಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
2 ಶ್ರೀಯೇಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ
3 ಸ್ವಸ್ತಿ ಸಮದಿಗತಪಂಚ ಮಹಾಶಬ್ದ ರಾಜಾಧಿರಾಜ ರಾಜಪ
4 ರಮೇಶ್ವರ ಶುರುಷ್ಕರಾಯ ಶಿರಃಕುಂದಕ ಶ್ರೀವಾಸಿನೋದ ಮಗದರಾ
5 ಯಮಾನ ಮರ್ವನ ಅಂಧರಾಯ ಗಂಧಸಿಂಹುರಪಂಚಾನನ ಪೂರಪ
6 ರಾಯ ಕಾರೋರಗದಾರ್ಪದೈನಕೇಯ ಬರ್ಬರರಾಯ ಕೀಚಕಬ್ಬರಲೀಕರ
7 ಗ ಕಂಠೇಯ ಪಂಜಾರರಾಮಾನಂದಕಾರ ನಿರ್ಮಲನಪದ್ಮಲೀರಣ
8 ಗುರ್ಬರರಾಯ ಭೂರ್ಬರಾದ್ವೈಪ್ರಸೂರ್ಬಕಶೇಶರ 1 ಕುತಾರ ಚೋಳರಾಯ
9 ಪೂರ್ವಪರಗ ದಾರೋದಯ ಶೀರರಾಯ ವಿರಕುಂಬರ ಚಾರುಕುಂಬರ
10 ಪ ಬರ್ಬರರಾಯ ಸರ್ವರಾಜ ಪರ್ವೇಶ್ವರಾಟನ ಶಕುಂತಾಧೀಶ್ವರ ಚೋಳರಾ
11 ಯ ಕಾಮೇಶೋವಾಗ್ನಿಸೇತ್ರ ಚತುಃಸಮುದ್ರ ಮುಪ್ಪಾಂಕಿತ ನಿಜಶಾಸನ ಪಾಕಶಾಸನ
12 ಪ್ರಮುಖದಿಗ್ರೇವರಾಜಪ್ರಮುಖ ರೋಕಪಾಲ ಶ್ರೀಮದ್ಬ್ರಹ್ಮರಾಜಪರಾಧಿನಾಥ ತ
13 ನೂದನ ಸ್ವಕರನಿಷಿತ ರಾರ್ಜಾಲ ಮೃಗಮೃಗಮಾವಿನೋದನ ಶ್ರೀ ವೀರ
14 ಪರಿಪರೇಶ್ವರ ಪನ್ನಿನಾ ಪುರಿಯಲ್ಲಿ ಸುಖಸಂಕಪಾದಿನೋದದಿಂ ಪೃಥ್ವೀರಾ
15 ಬ್ಬಂಗೆಯ್ಯುತ್ತಿರಲು 1 ಶತಾಬ್ದ ಪದ್ಮೋಪವಿತಿ ಶ್ರೀಮದ್ಬ್ರಹ್ಮರಾಜಕುಟ ಕಲಶ
16 ಕುಂಕುಮಾಂಕಿತಲಲಿತ ಪಕ್ಷಪಾಲಿತರಗ ಸರಸೀಪರೋಲಂಬ ಮಾ
17 ನ ಮತ್ತ ಮಮಕರ ಶೈವಾಗಮದಾರ್ಪದರ್ಶಿಪ್ಪ ಸುಧಾಕರನಾಮಿಕಾರ್ಯ
18 ದುರಂದರಾಂಜನೇಯ ದುರಮಾತ್ಮದುರ್ವಯ ದುಃಶಾಸನ ನಿಶ್ಚೇಷೀಕೃತ
19 ಭೀಮನೇನ ಅಪ್ರತಿಪತಶಕ್ತಿಧರ ಅತರ್ಕ್ಯತಪಸ್ತಾಪ ರುಗ್ಬುಃಸಾಮಾಧರ್ವ್ಯ
20 ಪೇದಪೇದಾಂಗ ಕಾಲರ ಪಶ್ಚಿಮೇವಾರಾವಾರಕಲಿತ ಗೋವಾನಗರ ವಿರಾಜಪಾ
21 ನ ಕುದೇರಸಿಂಹಾಸನ ಕುಂಠಲವಿಷಯ ರನ್ಯಮಾನ ಗೋಮಂತಶಿಖರಿ ಸಂನಿ
22 ವೇಶ ವನವಾಸಿಪ್ರಮುಖ ಪೋದಶಸಪಶ್ಚಿಮಪದ್ಮೋಪೇತ ರಾಜ್ಯಗಿರಿಶಿಖರ ಸಿಂ
23 ಪ ಕೇಶೇಶ

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ಅದೇ ಹೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 1'-9"

- 1 ಶ್ರೀ ಸಮಸ್ತಂಗೆ ಶಿರಃಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2 ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ | ಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನು ಮಹಾಪಂಥೇಶ್ವರ ಅರಿರಾಯ ವಿಧಾ
4 ದ ಧಾಸಗೇಶಪ್ಪವ ರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿ
5 ಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯನು ಹಸ್ತಿ
6 ನಾವತಿ ಪುರದಲ್ಲಿ ಸುಖಸಂಕಪಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂ ಗೆ

- 7 ಉತ್ತಮಿರೆ ತತ್ತಾದಪದ್ವೋಪಜೀವಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ
 8 ಧಾನಂ ಮಾಧವಾಂಕನು ಬನವನಿಂ ಪಂನಿಹಾಸಿರಮನಾ
 9 ಇವ ಕಾಲದಲ್ಲಿ ಸ್ವಸ್ತಿಶ್ರೀ ಬಸೂದ್ಯದಯ ಸಕಮರುಷ ೧೨೯೦ ನೆ
 10 ಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಮಯಿಸಾಖ ಬ ೩೦ ನೋಮಹಾರ ಸೂರ್ಯ
 11 ಗ್ರಹಣ ಸಂಕ್ರಾಂತಿ ಜ್ಯೇಷ್ಠಿಪಾತ ಕೂಡಿದಂತಾ ಪುಂಜಕಾಲದಲು ಸ್ವ
 12 ಸ್ತಿ ನಮದಿಗತ ಪಂಚಮಹಾಸಬ್ಧ ಮಹಾಪೂಜೇಶ್ವರಂ ಶ್ರೀ ಬಂಕ
 13 ನಾಥದೇವರ ದಿಬ್ಬಶ್ರೀವಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ಪಿಟ್ಟು ಕಲ್ಲಪ್ಪದು
 14 ಸಿವದೇವಂಗರ ಮಗ ನಾಗಪ್ಪನು ಬನವನೆಯ ಮಹಾಕನಾಪದೇವ
 15 ರ ಸಮೀಪದಲ್ಲಿ ಶ್ರೀ ವೀರೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಸ್ವಸ್ತಿ
 16 ಶ್ರೀ ಜಯಂತೀಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಮಹಾಕನಾಪದೇವರ ದಿಪ್ಪ
 17 ಶ್ರೀ ವಾದಪದ್ಮಾ ರಾಧಕರುಮಪ್ಪ ರಾಯರಾಜಗುರು ಧೂಮಂ
 18 ಡಳಾಡಾಯ್ಕ ಸಿವಸಮಯವಾರ್ಧಿವರ್ಧನ ಶರಶ್ಚಂದ್ರ ಚಂದ್ರಿಕಾ ಪ್ರಭಾ
 19 ವರಂ ಮದನಮರ್ಧನಪರ್ವತ ನಿವಾಸಿ ಪ್ರಜೋದರಂ ಕಾದಂಬರಾಯ ಕುಳ
 20 ಅಡಾಯ್ಕರಮಪ್ಪ ರಾಕುಳೇಶ್ವರದೇವಪೂಜೆಯರ ಕುಮಾರ ಚಿಕ್ಕದೇವ
 21 [ಪೂ]ಜೆಯರ ಕಯ್ಯಲು ಆ ಬನವನೆಯ ಎಂಟು ಪಿಟ್ಟು ಸಂಚಮತದ ನ
 22 [ಮಕ್ಕ] ದಲು ಆ ವೀರೇಶ್ವರ ದೇವರಿಗೆ ಅಂಗರಂಗ ಭೋಗನನ್ನ ದೀವಿಗೆಗೆ

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ಕೊರಾಪ್ಪರದ ಪೊಳಸರ ಕುಂದಣಗಾರರು ಕಳುಹಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ.

(ಮೂರು ಪುಟಗಳು (ಉಂಗುರ ಸಹಿತ). ಸಂಪಮುಪ್ಪೆ)

ಪ್ರಮಾಣ 7'-8" x 3'-6"

ಮಾಳವದೇಶದ ಅಕ್ಷರ—ಸಂಸ್ಕೃತಭಾಷೆ.

- I. (b) 1 ಸ್ವಸ್ತಿ ವಸುಧಾಧಿಪತಿ(ಪತಿ)ರನ್ನ ವಿದರ್ಭಾಶ್ವಕ ವಿಜೇತಾಮಾಣಾಂಜ್ಯ ಸ್ವಪತಿಃ
 2 ಶ್ರೀ ಸಾತ್ವನೃಧರಾಂನಾ(ಯಾಃ)ಪ್ರಕಾಸಿತಾ ಪ್ರಜಾಸು ಶಾನ್ತಾ ವಿನಯೇನ ನಾಥ(ಯ)ಃ
 3 ದ್ವಿಪತ್ನಿ ಶಾಯ್ಕೀಣ ನಯೇನ ರಾಜಸು ತ್ಯಾಗೇನ ಸರ್ವತ್ರ ಚ ಯಃ ಪ್ರ
 4 ಕಾಶತೇ ಲೋಕಾಂತರಸ್ತೋಪಿ ಗುಣೈರಿಹ ಸ್ತಿತ್ವೈಃ ದೇವರಾಜಃ ಸುತ
 5 ಸ್ತಸ್ಯ ದೇವರಾಜ ಇಫಾಶ್ರಿತಾತ್ (ತಃ) ಚಕಾರ (ರಾ) ಸಮಸಂಪತ್ತಿಂ ದೀರಕ್ವೀ ಯಸ್ವ
 6 ತೋ ಜಯಾ(ಯ)ನ್ ಧದ್ವ ವ್ಯತಿತಂ ವಿನಯೇನ ಶಾಯ್ಕೀಣಾಡಿನಾ ಸೂರಿಭಿ ರಪ್ರ
 7 ಮೇಯಃ ಸತ್ಯಕ್ರಿಯಾಭಿಶ್ಚಲವಿಪ್ರಯುಕ್ತಂ ಶುದ್ಧಾ ಗುಣಾಸ್ತಸ್ಯ ಬಹುಃ ಪ್ರಕಾರಾಃ
 II. (a) 8 ತಸ್ಯಾಪಿ ಸೂನುರ್ಯಪತೀನ್ವಿಜೇತಾ ಪ್ರತ್ಯಾನ್ನವೀನೋಪಿ ಗುಣೈರ್ವಿಶುದ್ಧೈಃ
 9 ಪದ್ವರ್ಗಶತ್ಕೋರವಿಧೇಯಕಾರೀ ರಾಜಾ ಯತಸ್ತೇನ ಕಿರಾವಿಧೇಯಃ
 10 ಅಧೀತ ಮಾತ್ರದಾತ.....ಕೃತಪ್ರಣಯಸ್ಯೈರ್ಯ
 11 ಹೈಃ ಸ್ವಸ್ತಾಧ್ಯಪಿ ಪ್ರಣಾತೀಯಂ ಪ್ರದಾತುಂ ಪ್ರಿಯಮನ್ಯಗೀಃ ಪೂರಿತಾಶೋಪಿ
 12 ಸಚ್ಚಕ್ರಃ ಸದಾ.....ತೇನ ವಿಪ್ರಾ
 13 ಯ.....ತತ್ಪಜ್ಞಾನ ವಿ
 14 ಪಕ್ಷಿತ್ಯೇ ಭಾರ್ಗವಸಗೋತ್ರಾಯ ಜಯದ್ವಿಚ್ಛಾಯೋಪವಿಧ್ವರನ್ಮಾನಾಭಿ
 II. (b) 15 ಪಿಕ್ಕಾಯ ಧನ್ವೋಗಾಯ ವಿಸದತ್ತಿ ವಿವ್ಯಾಯ ಚತುಃವೇದ ಪಣ್ಣಿತಾಯಾತಿಥ
 16 ಮೀನ(ಣಿ) ಬ್ರಾಹ್ಮಣತಾಮಧ್ಯಶದ್ವಿಧಿ ವಿನಯಾದ್ಯಪ್ಪಧರತವಾ
 17 ಕ್ಯಾಪದಮಪ್ಪದ್ವರ್ಗಪಾಸ ಪಿಣ್ವಾದ್ವಿದಾ)ತನಃ ಪ್ರಜಾ ಯಶೋಭಿಷ್ಠದ್ವಯೇ ಮಹಾದೇವ
 18 ಗಿರೇಃ ಪೂರ್ವತ ಅನೇವರಿ ಚಾಲ ಕನ್ದಕ ದುದ್ಧಪಲ್ಲಿ ಸಹಿತಾ
 19 ಪಾಣ್ಡುರನ್ನಪಲ್ಲೇ ಪ್ರತಿಪ(ಪಾ)ದಿತೇ ತ್ಯಾತವ್ಯಮಾ(ನ್ಮಾ)ಭಿಜಾತ್ಯಾಂ ಸಧಾತ್ರಾನನ್ಯಾಂ ಶ್ವ
 20 ರಾಜೋ ಭೋಗಿಕಾಂಶ್ಚಾಪ್ಪಾಪಯತೀತಿ ವಿದಿತಮಸ್ತುಪೋ ಯಾಗಿದ್ಯಃ ದಾನಂ ಪರೇ
 21 ಭೋಗೇ ಗರೀಯ ಇತಿ ಮತ್ಯಾ ನಕೇನಚಿದ್ಧಿ ಲೋಪಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಂಚ

- III (a) ²² ಧಗವತಾ ಮನುನಾ ತ್ರೀಣ್ಯಂ ಪರತಿ ದಾನಾನಿಗಾವ
²³ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ವರ್ಗೇ ಮೋ
²⁴ ದತಿ ಧೂಮಿದಃ ಅಚ್ಚೇತ್ತಾ ಚಾನುಮನ್ತಾಚ ತಾನ್ಯೇವ ನರಖೇ ವನೇತ್ ವೇದವ್ಯಾ
²⁵ ಸೇನ ವ್ಯಾಸೇ ನಾಪ್ಯುಕ್ತಂ ಬಹುಭಿ ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ
²⁶ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಮಿತಿ ಪೂರ್ವದತ್ತಾಂ ದ್ವಿಜಾತಿಭ್ಯಃ
²⁷ ಯತ್ನಾ ದ್ವಕ್ಷ ಯುಧಿಷ್ಠಿರ ಮಹೀಂ ಮಹೀಧುಜಾಂ ಶ್ರೇಷ್ಠ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮಿತಿ
²⁸ ಲಬ್ಧಂತಂ ಚೇದಂ ರಾಜ್ಯಕರ ವರಿಸೇ ಮೋದಶೇ ಛಾದ್ಯಪದೇ ಕಾರ್ತಿಕಸ್ಯ ಬ
²⁹ ಹುಲ ಪಶ್ಚಾಮ್ಯಾಂ ರಾಜಾನುಜ್ಞಾತೇನ ದೇವದತ್ತೇನ ಪಣ್ಯರಾದ್ರೀಶೇನ

(ಮೇಲಿನ ಶಾಸನವನ್ನೇ ಪುನಃ ಹೇವನಾಗರಾಕ್ಷರದಲ್ಲ ಀ ಕೆಳಗೆ ಬರೆದಿದೆ.)

- I (b) ¹ स्वस्ति वसुधाधिवाथि (पति) रङ्गविदर्भाश्मकविजेता माणाङ्कनृपतिः
² श्रीसात्कुन्तधरानः (याः) प्रईसिता प्रजासु शान्त्या विनयेन साध (धु) पु
³ द्विपत्सु शौर्य्येण नयेन राजसु त्यागेन सर्वत्र च यः प्र
⁴ काशते लोकान्तरस्थोपि गुणैरिह स्थितैः देवराजः सुत
⁵ स्तस्य देवराज इलाश्रितात् (तः) चकार (रा) समसम्पत्तिं धीरत्वे यस्व
⁶ तोजया (य) न छद्मव्यतीतं विनयेन शौर्य्यत्यागादिना सूरिभिस्प्र
⁷ मेयः सत्यक्रियाभिश्चलविप्रयुक्तं शुद्धागुणास्तस्य वभुः प्रकाशाः
- II (a) ⁸ तस्यापि सूनृपतीन्विजेता प्रत्नान्वीनोपि गुणैर्विशुद्धैः
⁹ पद्मवर्गशत्रोराविधेयकारी राजा यतस्तेन किलाविधेयः
¹⁰ अधीतमात्रदात कृतप्रणयनैर्नृ
¹¹ पैः । स्वस्त्याद्यपि प्रणौतीयं प्रदातुं प्रियमस्यगीः । पूरिताशोपि
¹² सच्चक्रः सदा तेन विप्रा
¹³ य तत्त्वज्ञानवि
¹⁴ पश्चित्ते भार्गवसगोत्राय जयद्विद्वतोपविद्धरस्थानाभि
- II (b) ¹⁵ पिक्ताय छन्दोगाय विसदत्रिविधाय चतुः वेदपण्डितायातिथ
¹⁶ मिने (णे) बाह्यणशतामधैशद्विरिदविनयाद्यप्रभरतवा
¹⁷ क्याण्दमष्टर्द्धमासपिण्डाद् (दा) त्मनः प्रजायशोभिवृद्धये महादेव
¹⁸ गिरेः पूर्वत अनेवरि चाल कन्दक दुह्पल्लिसहिता
¹⁹ पाण्डरङ्गपल्ली प्रतिप (पा) दितेत्यातन्वमा (न्ना) भिजात्यां सछात्रानन्यांश्च
²⁰ राज्ञो भोगिकांश्चाज्ञापयतीति विदितमस्तु वो यागिभ्यः दानं परे
²¹ भ्यो गरीय इति मत्वा न केनचिद्विलोपः करणीय इति उक्तञ्च
- III (a) ²² भगवता मनुना त्रीण्यं हरति दानानि गाव
²³ पष्टिर्वर्षसहस्राणि स्वर्गे मो
²⁴ दति भूमिदः आच्छेत्ताचानुमन्ताच तान्येव नरखे वसेत् वेदव्या
²⁵ सेन व्यासेनाप्युक्तं बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः
²⁶ यस्य यस्य यदा भूमिस्तस्यतस्य तदाफलमिति पूर्वदत्तां द्विजातिभ्यः
²⁷ यत्नाद्रक्ष युधिष्ठिर महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			11. VIJAYANAGAR.— <i>concl'd.</i>
99	32	S' 1460 Virôdhi sam. Bhâdrapada śu 13 (Date irregular ; S' 1460 is Viḷambi : Virôdhi is Ś 1451 and the details of the date would then correspond to August 17, 1529 A.D.)	Achyutarâya
95	24	S' 1459 Viḷambi sam. Kâr. ba. 1 (7th November 1538 taking Viḷambi as S' 1460).	Achyutarâya
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569 A. D.)	Sadâśivarâya
97	28	S' 1573 Khara sam. Chai. śu 1 (12th March, 1651 A. D.)	Venkaṭapatidêva
			12. MADDAGIRI CHIEFS.
188	111	Vijaya sam. Jyêsh. (śu 10 May 29 A. D. 1593 ?)	Mummaḍi Chikapagaṇḍa ..
178	95	S' 1474 Parîdhâvi sam. Kâr. śu 8 (October 25, A. D. 1552).	Mummaḍi Chikapagaṇḍaraya.
182	99	Parîdhâvi sam. Mâgha ba 11 (February 9, A. D. 1553 ?)	Mahânâḍaprabhu Bijjavarada
179	96	Pingala sam. Kârtika (November, 1557 A. D.?).	Mummaḍi Chikapagaṇḍaraya Chikapagaṇḍa.
			13. BELUR CHIEFS.
72	11	Kâlayukta sam. Chai. śu 1 (20th March 1558?).	Venkaṭâdri Nâyaka ..
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569).	Venkaṭâdri Nâyaka, son of Era Kṛṣṇapanâyaka.
			14. KELADI NAYKAS.
158	89	S' 1554 Prajôtpatti sam. Āshâ. ba. 3 (6th July, 1631 A. D.)	Vîrabhadranâyaka

arranged according to Dynasties and Dates.

Summary of contents

Registers the gift of the village Sivayanaballi in Kôlâla-sime belonging to Bêlûr-châvaḍi to Timmapagaḍa as *daṇḍige umbali*. The village is said to have been previously conferred on Râmaya Oḍera Ayyanavaru by the king.

Records the construction of a *mantapa* by Sonyappa during the reign.

See under Bêlûr chiefs.

Registers the gift of a village in Vaḍigehalli-sthala to a Vîraśaiva priest by Immaḍi Baichagaḍa, son of Bairegaḍa, chief of Āvati-nâḍ.

Records the construction of the fort at Koḍagaḍâla.

Registers the grant of custom; dues for services in the temple of Ranganâtha made by Kenchayanâyaka of Biḷavara for the merit of the chief Mummaḍi Chikapagaḍaraya. Registers the gift of *nettarukoḍige-mânya* made by the chief to Kogagaḍa.

Records an act of charity (not named) made by Hiriymamma, wife of the chief.

Records some gift of land as *hulkoḍage* by Pâpatimmaya Nâyaka, agent of the king.

Registers the gift of the village Daṇâyakanahalli for services in the Kêśava temple at Bêlûr by Venkaṭamma, son of PâpaTimmanâyaka, a subordinate of the chief. Titles of Bêlûr-chiefs are given here as also some verses in Sanskrit in praise of God Kêśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			15. HARATI CHIEFS.
189	112	..	Timmanṇa Nâyaka ..
187	109	Manmatha sam. Kârtika ba. 9. (15th November, 1595?)	Mahânâyaka Rangapayya of Harati?).
			16. HULLAHALLI CHIEFS.
113	48	S' 1556 Bhâva sam. Mârgasîra śu 10 (20th November, 1634).	Basavarâjodeyar
			17. BILIGI CHIEFS.
173	92	S' 1589 Parâbhava sam. Phâl. śu. 3 (February 15, 1667 A. D.)	Sivappanâyaka
			18. CHITALDRUG CHIEFS.
63	7	S' 1595 Pramâdîcha sam. Śrâv. śu 5 Sô (7th July, 1673 A. D. Monday.)	Kâmagêti Komâra-Medekêrinâyaka.
			19. AVATI NAD PRABHUS.
97	28	S' 1573 Khara sam. Chai śu 1 (12th March, 1651. A. D.)	Immaḍi Baichegaḍa, son of Bairegaḍa.
			20. SUGATUR CHIEFS.
102	35	Plava sam. Bhâdr. śu 7 Gu. (1601 A. D.?).	Sugutûra Mummaḍi Chikarâya Nanjapagaḍaru.
99	31	Plavanga sam. Mâgha śu. 15 Sô. A. D. 1608 ?.	Sugatur Chikarâya Nanjapagaḍa.

arranged according to Dynasties and Dates.

Summary of contents

See under Vijayanagar kings.

Registers the gift of some land in Lakshmîpura to Dodêri Aubhalagauda, by Bhîmapaya, agent of Mahânâyaka Rangapaya.

Registers some gift by the chief to god Allâlanâtha (of Hullahalli).

Registers a grant of land in the village Heggârahalli-sthala to a Vîraśaiva priest Sômappadêvaru, made by the chief. At the end of the record comes the signature Sadâśiva.

Records the appointment of Lôvidâsa of Kunchatiga community for the duties of *dâsavâlîga* in Gôpalasvâmi temple of the village Pombolal (Holalkere).

See under Vijayanagar kings.

Records the gift of some land as *nettaru-kodage* to Bâlaya son of Mâdaya. No date given. But an inscription of Mummaḍi Chikarâya Nanjapagauda of Sugatûr is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of *êru-gânike* made to priests Râya-voḍeya of Beṭṭadahâlû and Ettinavoḍeyadêvaru by the chief.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			21. KALALE CHIEFS.
110	44	S' 1676 Ísvara sam. Mâgha sú 5 Kali 4878. (Date irregular : Ísvara is S' 1679 or Kali 4858 or 1757 A. D. and the date would correspond to February 12, A. D. 1758).	Nanjarâjaiya son of Vîrarâ- jaiya.
			23. BIJAPUR SULTANS.
86	19	1104 A. H. 15th Râbi. (December 14, 1692 A. D.)	Darga Kuli Khân
88	20	4th Shawwal ; 11th regnal year (May 29, 1693?).	Tahir Mahammad Khân, Officer.
			24. MUGHAL EMPERORS.
89	21	1127 A. H. (A. D. 1714-5) ..	Emperor Farukh Siyâh. Officer : Mutahawwar Khan Qadri.
91	22	11th regnal year : 15th Râbi. (A. D. 1729-30?).	Emperor Mahammad Shah. Officer : Ali Beg Khân.
93	23	1168 A. H. (Date of seal) 26th Sha- ban 1167 A. H. (Date of grant) (June 18, A. D. 1754.)	Emperor ; Alamghir II : Officer : Nûr Khân.
			22. MYSORE KINGS.
176	94	Śrîmukha sam. Vaiś. sú 5. (5th May 1813 A. D.)	Krishnarâja Oḍeyar III ..
145	71	S' 1742 Ísvara sam. Kârtika ba. 30 (Date irregular : S' 1742 is not Ísvara. The nearest Ísvara is A. D. 1817 and the date would then coincide with Dec. 8, 1817).	Krishnaraja Oḍeyâr III ..

arranged according to Dynasties and Dates.

Summary of contents

Records the construction of a tank by Vîraiya belonging to the household (*mane-vârte*) of Nanjarâjaiya.

Records the gift of the village Hunênhalli in the pargana of Kôlar, Karnâṭak Province in the Bijâpur country to Sankri Maṭha at Âvaṇi, Kôlâr District.

Confirms the above grant.

Confirms the grant of Hunênahalli for the maintenance of the above Maṭha.

Do

Do

Do. The name of the donee, the abbot of the maṭha, is here given as Sankar-a Bhârati.

Records the grant of some land in the hill slopes behind Maddagiri as *jôḍi* with an annual payment of 5 varahas to Kuppâchârya for having cleared the land of jungle-growth and brought it under cultivation.

Records the grant of some rent-free land to Lingaya of Udri for service in the army. The order is issued by an officer named Uḷavi Basavaṇṇanâyaka.

List of inscriptions published in the report

Page number of the Report	Inscription number	Date	Ruler
			25. INSCRIPTIONS WHICH ARE DATED BUT NOT ASSIGNED TO ANY SPECIFIC DYNASTY.
156	86	S' 825 Rudhirôdgâri Sam. śu 8 Śanivâra. (No month named A. D. 903).	..
71	10	S' 1006 Durmati sam. Chai śu 1 (Date irregular ; March 14, A. D. 1081?)	..
107	40	S' 1113 Vi [rôdhikṛit] sam. Kâr (A. D. 1191).	..
156	87	Śâlivâhana era 1348 Vyaya sam. Āśv. śu. Ādivâra. (Date irregular : No tithi given. Date 1406?).	..
180	97	Ś1515 neyisavigesariyâda Vijaya sam. Kâr. Śu 15 (October 29, 1593 A.D.) Târâṇa sam. Āshâḍha śu 5, Saturday. (June 9, 1464 Spurious.)	..
60	2	S' 1599 (A. D. 1677)
131	64	Śâlivâhana era 1645.. Mâgha śu 10 (24th January, A. D. 1724, A. D.)	..
184	103	S' 1710 Kîlaka sam. Kâ śu 15 Bhâ. (November 13, A. D. 1788, Thursday?).	..

The rest of the inscriptions Nos. 3-6, 8, 13, 17, 25-27, 29-30, 34, 39, 46, 49-50, 52, 59-61, to any specific dynasty.

arranged according to Dynasties and Dates.

Summary of contents

Gives only the date and no other particulars.

Records the death of Chinniga in defending the women of the village Tagare against the attacks by the people of Kauri.

Records the repairs made to and the grant of some land under the tank Anṇayasa-mudra by some gaudās, etc.

Vîragal inscription recording the heroic death of Lakkagaṇḍa, etc.

Gives a fanciful account of the building of the village Kuḍati with its temples and a pond on the steps of which is set up a figure of a woman named Jirle Mallamma.

Records the grant of some land in Bemmattûr-nâḍ for wrestling. The donor is named Nâgagaṇḍa, a dependant of nâḍa-prabhu-gâvuṇḍa Sâyarâvuta.

Records the planting of a mango grove by Garejada Sântappa.

Records the construction of a dining-hall (*bhōjana-śâlâ-manṭapa*) near the temple of Narasimha by Rangagaṇḍa of Puravara.

63, 66-68, 74-76, 82-5, 88, 91, 93, 98, 100-102, 104-108, 110 are neither dated nor assignable

APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Devanahalli ..	Devanahalli ..	Fort	1928-29	Rev. Sub-Division Officer, Doddaballapur Sub-Dn.	30-10-28	24-11-28	
2	Do ..	Do ..	Birth place of Tippu Sultan ..	Do ..	Do ..	31-10-28	Do	
3	Closepet ..	Closepet Town ..	Close Memorial Pillar ..	Do ..	Rev. Sub-Division Officer, Closepet Sub-Dn.	7-6-29	13-7-29	
4	Channapatna ..	Channapatna ..	Thimmappara Urs' Mansion ..	Do ..	Do ..	28-6-29	Do	
KOLAR DISTRICT.								
5	Chikballapur ..	Nandi Hill ..	Tippu's Lodge	Do ..	Revenue Sub-Dn. Officer.	16-4-29	28-5-29	
6	Do ..	Do ..	Yoganandisvara temple ..	Do ..	Do ..	26-4-29	14-6-29	
7	Do ..	Nandi ..	Bhoga Nandisvara temple ..	Do ..	Do ..	27-4-29	14-6-29	
HASSAN DISTRICT.								
8	Hassan ..	Harnahalli ..	Somesvara temple	Do ..	Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.	26-4-29	4-6-29	
9	Do ..	Do ..	Kesavadevaru temple ..	Do ..	Do ..	Do ..	Do	
10	Arsikere ..	Arsikere ..	Isvara temple	Do ..	Do ..	19-5-29	4-6-29	
11	Hassan ..	Doddagaddavalli ..	Lakshmidēvi temple ..	Do ..	Sub-Dn. Officer, Hassan.	26-6-29	11-7-29	
KADUR DISTRICT.								
12	Tarikere ..	Amritapura ..	Amritesvara temple ..	Do ..	Sub-Dn. Officer, Tarikere.	27-9-28	9-10-28	
13	Sringeri ..	Sringeri ..	Vidyasankara temple ..	Do ..	Do ..	3-10-28	1-11-28	
14	Kadur ..	Devanur ..	Lakshmikanta temple and Lakshmisā monument.	Do ..	Do ..	29-5-29	17-6-29	
15	Tarikere ..	Somapura ..	Somesvara temple	Do ..	Do ..	18-6-29	Do	
CHITALDRUG DISTRICT.								
16	Harihar ..	Harihar ..	Hariharesvara temple ..	Do ..	Revenue Sub-Dn. Officer, Davangere	13-5-29	27-5-29	

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G. O. No. D. 9092-9104—Uni. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State. some important powers being reserved to the Archaeological Department.

APPENDIX B.

List of photographs taken during the year 1928-29.

Serial No.	Size	Description	View	Village	District
1	6½"×4¼"	Kesava temple	Image of Kesava	Angadi	Kadur
2	Do		View of three ruined temples	Do	Do
3	Do	Vasantika temple	South East view	Do	Do
4	Do	Subrahmanya temple,	Figure of Kesava	Gonibid Agrahar	Do
5	Do	Markandeya temple	South East view	Khandya	Do
6	Do	Narasimha figure in the forest		Do	Do
7	Do	Bettesvara temple	South view	Agraharabelguli	Hassan
8	Do	Do	South West view	Do	Do
9	Do	Do	Figure of Bhairava	Do	Do
10	Do	Do	Figure of Durga	Do	Do
11	Do	Panchakuta Basti	Manastambha	Humcha	Shimoga
12	Do	Do	Front view	Do	Do
13	Do	Basti near the Matt	North East view	Do	Do
14	Do	Do	North West view	Do	Do
15	Do	Basti	Front view	Melige	Do
16	Do	Do	Manastambha	Do	Do
17	Do	Monuments on the hill	General view	Chitaldrug	Chitaldrug
18	Do	Court yard	In front of Ekanathesvari temple	Do	Do
19	Do	Hidimbavara temple	Front view	Do	Do
20	Do	Sampige Siddesvara temple	View from the tower	Do	Do
21	Do	Do	Basava shrine in the side	Do	Do
22	Do	Do	Front Upparige	Do	Do
23	Do	Do	Front view of cave shrine	Do	Do
24	Do	Do	Figure of Sula Brahma	Do	Do
25	Do	Gopalakrishnaswamy temple	Figure of Gopalakrishna	Do	Do
26	Do	Phalgunesvara temple	South west view	Do	Do

Excavation photographs.

Serial No.	Size	Description	View	Village	District
1	12"×10"	Excavation 37	Old and new, from North East above the hill	Chandravalli	Chitradurga
2	10"×8"	Do	Do	Do	Do
3	6½"×4¼"	Do	South corner of the stone foundation	Do	Do
4	Do	Do	From south east above the hill	Do	Do
5	Do	Do	Tiger seal	Do	Do
6	Do	Do	Hoysala crest	Do	Do
7	Do	Do	Three female figures	Do	Do
8-14	Do	Do 26	Trench	Do	Do
15-17	Do	Do 11	Stone drain	Do	Do
18-19	Do	Do 20	From West	Do	Do
20-21	Do	Do 15	Pottery appearing and pottery and brick pavement	Do	Do
22	Do	Do 5	Dolmen	Do	Do
23	Do	Do 6	Do	Do	Do
24	Do	Do 17	Stone foundation on central rocks	Do	Do

List of drawings prepared during 1928-29.

1. Excavation drawings : 25.
2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
4. Ground plan of Anantapadmanabha temple at Budur.
5. Ground plan of Bettasvara temple at Belguli.

APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient
Monuments in the State during the year 1928-29.

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²⁹ ಕುಲಪಚ್ಚಮ್ಯಾಂ ರಾಜಾಶ್ರುಪಾತೇನ ದೇವದತ್ತೇನ ಪಾಂಡರಾಶ್ರೀಶೇನ

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ಅದೇ ತಾಮ್ರಶಾಸನದ ಕಡೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲೇ

ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಜಿ

- ¹ ಕನ್ನವಾಡ ಗಂಗವಾಡ ಬಳಿಯವಾಡ ರೆನಾರ್ಡಾರ
² ಸಿಯಳಾಟ ನಾಮಿ ಸರ್ವರಸ ಕೊಟ್ಟೋಡ್ ಶಿನ್ತರ್ಗೇಶ ಶಂ
³ ಬಾಟ ಗೆಯೋದಂ



LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number of the Report	Inscription number	Date	Ruler
			I. KADAMBAS.
50	1	Circa 258 A. D. ..	Mayûraśarman ..
148	73	S' 1139 Dhâtṛi Vai Śu. 10 Bu (April 27, A. D. 1216). ..	Kâvadêvarasa ..
			2. EARLY RASHTRAKUTA.
197	117	Circa 516 A. D. ..	Avidhêya ..
			3. RASHTRAKUTA—(proper).
209	118	Circa 820	Sarbarasa (Amôghavarsha I.)
150	78	S' 886 Raktâkshi Push. ba 2, Friday with Uttarâyana Sankrânti (Friday 23rd December A. D. 964).	Akâlavarsha-Kannaradêva ..
152	79	The date probably the same as that of the above.	..

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Summary of contents

Records the construction of a tank by Mayûraśarman. The contemporary kings defeated by the ruler are stated to be Traikûta, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Saindaka, Punâta and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parige which took place during the invasion of Bâleyamakke and Sôde by *Kadamba-Chakravarti* Kâvadêvarasa accompanied by Kêśavadêva and Bommeya. A warrior named Masaṇa, servant of Biṭṭeya Hebbârûva is stated to have fought and died in the battle.

Registers a gift by king Avidhêya of 5 villages Pâṇḍurangapalli (Pandharpur), Anevari, Châla, Kandaka, and Duddapalli situated to the east of the Mahadêva mountain (?) to a Brahman named Jayad-Viṭṭha of Bhângava-gôtra. Avidhêya is stated to be son of Dêvarâja and grand-son of Mânanka who is described as the lord of Sâtkuntadharâ (Sâtpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Aśmaka. The writer is named Dêvadatta, lord of Paṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhâdrapada on the 5th day of the dark half of Kârtika.

The date of the grant as determined by its paleography and its connection with the Untikavatika grant of the early Râshtrakûṭa king Abhimanyu and the Khariar plates of Sudêvarâja, the Râyapûr plates of Sudêvarâja and the Arang plates of Jayarâja are discussed in the notes under the epigraph.

Confirms the grant of Avidhêya by Sarbarasa who is described as the lord of Kanna-vâda, Gangavâda, Bâleyavâda, Rernâḍâla, and Siyalâra. The engraver of the grant is named Sembâja of Sintarge (Sindagi in the Bijapûr District).

This registers the gift of some money and the construction of a well by Kôṭeyamma lord of Gôsahasra : Bappavva is named as the ruler of Banavasi 12000 province and Biṭṭiga as nâlgâvunḍa of the division named Jiddûr-elpattu including Balligâme (Belgâmi).

Gives the names of the relations of Kôṭeyamma-Gôsâsi.

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Page number of the Report	Inscription number	Date	Ruler
			4. GANGA.
104	37	..	Duggamâra
105	38	..	Bijayita
111	45	..	Nitivârgga Kongu (nivarma)
			5. NOLAMBA.
103	36	..	Noḷambarasa
			6. CHALUKYAS OF KALYANI.
117	53	S' 941 Siddhârthi Sam. Uttarâyana-Sankrânti (December 24, 1019 A.D.)	Jayasimhadêva
131	65(1)	S' 947 Krôdhana sam. Śrâv. śu 5 Âdi. (12th July 1024 Sunday?).	Jagadêkamalla
121	55	S' 989 Plavanga sam. Vaiś. śu 3 Bri. (15th April 1067, Thursday).	[Bhuvanaikama] lla (Sômêśvara).
122	56	Paridhâvi sam. Uttarâyana Sankrânti (24th December 1072, Monday).	Bhuvanaikamalla
118	54	Chlukya Vikrama Varisha 5 Raudri sam. Mâgha śu 10 Sô (January 23, 1081, Saturday : weekday irregular).	Tribhuvanamalla. (Vikramâditya VI.)
131	65(2)	Châlukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)	Tribhuvanamalla (Vikramâditya VI.)

arranged according to Dynasties and Dates.

Summary of contents

Fragmentary: (Duggamâra was a son of the Ganga king Śrîpurusha circa 726-776 A.D.).

States that Śrî Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayâditya, brother of Siv mârâ II.

Fragmentary: The usual title, lord of Nandagiri, is given to the king.

Registers a gift to Maḍuvabarasa and some Brahmans by the king. The usual titles samadhigata-panchamahâ-śabda and Pallava—(kula-tilaka ?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sântalige 1000 provinces. A grant for Mahâdêva temple at Banniyûr (Bannûr, Shikârpûr Taluk) by Biyaḷa is recorded.

Jagadêkamalla is given the usual titles Samasta-bhuvanâśraya, etc., and his place of residence is stated to be Moḷiganûr. The king is stated to have given some land and shops (*maḷiges*) and a flower-garden to Śivaśakti-panḍita at the instance of Kunda-râja for food offerings, etc., to God Kalidêvêśvara (same as Kallêśvara in Belgâmi).

Registers a gift of land by the mahâjanas of Banniyûr for a Vishṇu temple set up by Kappayya-bhaṭṭôpâdhyâya of Râjâli and also for a matt (?) in Îsavur (Isur).

Full of lacunæ. Registers a gift of land by Eçhirâja, mahâmaṇḍalêśvara and mahâprachanda-dandanâyaka, etc., and Bhaṭṭimayya and Appaḷḷiya for some temple in Bannivura (Bannûr).

Dandanâyaka Tambarasa, a subordinate of the king's younger brother Jayasimha (with titles) is stated to be governor of Banavasi 12000 and Sântalige 1000 provinces. The record registers a gift of land to the extent of one guṇigana-mattar for Sômêśvara temple set up in Bannivur by Kappayyabhaṭṭôpâdhyâya, made by the mahâjanas of Bannivur.

Contains numerous verses in Kannada in praise of the king and of his younger brother Jayasimha. Mahâpradhâni hiri-sandhi-vigrahi Tambarasa is stated to be the governor of Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nagarakaṇḍa 70, Eḍenâḍ 70 and Mûgunda 12. Registers the gift of some land by Tambarasa to Rudraśaktipañḍita, disciple of Śivaśakti for the temple of Kalidêvêśvara.

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Page number of the Report	Inscription number	Date	Ruler
			7. KALACHURYAS.
152	80	Khara Sam. Chai. ba. 11. (April 2nd 1171 A. D.)	Râya Murâri Sôvidêvarasa ..
153	81	..	Do
			8. HOYSALAS.
73	12	S' 984 Śubhakrit Sam. (1062 A. D.)	Vinayâditya
77	15	..	Tribhuvanamalla Talakâḍu-gonḍa Vira Ganga Hoysana-dêvaru (Vishṇuvardhana ?)
108	41
74	14	S' 1157 Manmatha sam. Phâl. śu. 3 Sô (Monday 11th February A. D. 1236.)	..
78	16	S'ârvari sam. Mâr. ba 10 Âdi. (November 25, A. D. 1179?) ..	Vîraballâḷa (II) ..
109	42	..	Vîraballâḷa ..
126	58	16th regnal year ; Kshaya sam. Bhâdra. ba. 11 Bri. (Thursday 31st August 1206 A.D.?)	Vîraballâḷa. ..
115	51	S' 1120 Kâlayukta sam. Bhâdr. ba 5 Sani (Saturday 22nd August 1198 A. D.)	Vîraballâḷa. (II)
112	47	Krôdhi sam. Mêsha (March-April 1304 A. D.?)	(Ballâḷa III?) ..

arranged according to Dynasties and Dates.

Summary of contents

Viragal recording the death of a warrior in the village Belâgi.

Viragal recording the death of some one during an attack of the village Togarasi.
(Full of lacunæ.)

States that Nripakûma Voysala's son Vineyâditya Voysala called also Rakkaśa Voysala was ruler of Gangavâdi and had Dôrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dôrasamudra by the king and the grant of *bittuvaṭṭa* by him for the same.

Viragal: Describes the siege of Tâgarti fort by one Mudda and its defence by the Hoysala warrior Châyayanâyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamâna disciple of Vâdirâja and a guide of the Hoysala kings (*Hoysalakârâliyadalu agraganyaru*). The deceased is said to be of Draviḷa-sangha and Arungaḷânṡaya and Nandigaṇa and a spiritual descendant of Sântimuni. A monument is said to have been set up in his memory by his *sadharma* (colleague) Kamaladêva.

Records the death of the Jaina guru Sakalachandra of Mûlasangha, Koṇḍakunḍânṡaya, Dêsiya-gaṇa, disciple of Bâbubali and Arhaṇandi and a co-disciple of Viranandi in the village Biḷichâ of Pânḍya-dêśa. The *Bhavya-nagarangaḷ* (Jaina merchants) of Dôrasamudra are said to have set up a monument in memory of the departed saint.

Virgal describing the exploits and death of Rêśaṇa of the village Hengûsinûr in a battle at Ânandare.

Records the death of Virapadêvaru of Malevûr in a cattle-raid and the death as *sati* of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasêna, by the rite of *samâdhi*.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kâtûra and others during the rule of mahâpradhâna sarvâdbikâri hiriya-dannâyaka Gaṇḍayya.

Registers the grant of some land to god Allâḷa of Kâttupura by Allâḷadêva, Vimaiya, Nârâṇa and Gaṇḍaya, sons of Perumâḷa-dêva, mahâprabhu of Kolkana.

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Page number of the Report	Inscription number	Date	Ruler
			8. HOYSALAS— <i>contd.</i>
128	62	9th regnal year ; Siddhârthi sam. Āshâḍha śu. Vyatîpâta Sankrânti (June 28, A. D. 1319 ? Date irregular).	Viraballâla
			9. YADAVAS.
142	69	S' 1198 Dhâtri sam. Vaiś. vadi 11 Sô. (Monday 11th May 1276 A. D.)	(Râmachandra)
124	57	25th regnal year Vijaya sam. Mâgha ba. 13 Sô. (Monday 25th January, 1294 A. D.)	(Râma) chandra
			10. MISCELLANEOUS : EARLY DYNASTIES—(Previous to 14th Century A. D.)
144	70	Chalukya Vikrama varsha... Saka varsha 10 Vikrama sam., Vaiśâkha Punñume Brihavâra vyatîpâta. (April 21, A. D. 1160 Thursday.)	Mahâmandalêsvara Ekkalâ-rasa (of Ganga family).
146	72	S' 1175 Pramâdi sam. Mâgha śu 10 Bri. (January 29, 1254 A. D. Thursday.)	Mahâmandalêsvara Biradê-varasa, Sântara Dynasty.
172	91	(13th century?)	Bhujabalachakravarti mahâ-sâmantâdhipâti Viradêva's son Mâyidêva.
			11. VIJAYANAGAR.
159	90	S' 1268 Vyaya sam. Mâgha ba. 30 Sunday : Satabhishak nakshatra ; Siddhayôga : Nâga karaṇa, sun in Kumbha, solar eclipse day (Sunday 11th February, 1347 A. D.)	Harihara I's younger brother-Prince Mârâpa.

arranged according to Dynasties and Dates.

Summary of contents

Records the grant or remission of customs dues made for services in Hiriya Basadi in Balligrâme (Belgâme) with Padma-nandi-guru as its trustee during the rule of the Nâgarakhaṇḍa and Jiddulige 70 provinces by mahâpradhâna sênâdhipati Malliyana-danḍanâyaka.

Gives the full titles of the Yâdava kings.

Records the appointment of Vaidya Dâsaṇṇa as *Heggade* of Bhêruṇḍasvâmi temple in Balligâve and the grant of 2 mattars of land situated in Prathamasênabasadiya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiduvali and Yedenâḍ. No overlord named. A *heggade* and *heggaditi* are recorded to have made some grant for a Siva temple in the village Âsare with Jnânarâsipaṇḍita, as its trustee.

Describes the expedition of Bîradêvarasa (titles given) to defeat Îḍusâvanta of Bidirur and the exploits and death of a warrior named Mâlîga of the village Kuppagaḍḍe.

Vîragal inscription. Full of lacunæ.

Contains after some fine verses on Gaṇêśa, Siva and Varâha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mârapa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mârapa is described as governing the western kingdom with Chndragupti (Chandragutti) on Gômantaśaila as capital. The titles usually applied to Vijayanagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gôkarṇa are next described. The village Heddase re-named Sangamapuri was given away by him to

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110	43	Śālivāhana śaka 1273 Śrīmukha sam. Bhādra. ba. 12. (Date irregular ; S' 1273 or A. D. 1351 is Khara and not Śrīmukha.)	Bukkaṇṇ Oḍeyar.
150	77	..	Bukkaṇṇoḍeyar
190	113	S' 1290 Kīlaka. (1368 A. D.)	Vīra Bukkarāya
192	114
195	116	S' 1290 Kīlaka sam. Vaiś ba. 30 Monday, Sankrānti, etc. (May 17, 1368 A. D. Wednesday and not Monday).	Vīra Bukkarāya
193	115	..	Hariharêśvara
80	18	S' 1313 Śrīmukha sam. Chaitra śu 5 (Śrīmukha is S' 1315 ; details of date would correspond to 18th March, 1393 A. D., Date irregular); Chitrabhānu (1402 A. D.)	Harihara (II)
101	33	Mārgaśira śu 15 lunar eclipse. No year named.	Kṛishṇarājayya
189	112	..	Kṛishṇarāya

arranged according to Dynasties and Dates.

Summary of contents

Brahmans well-versed in vedas and sastras who had migrated from Āndhradēśa. His minister Mādhava, disciple of Kriyāśakti and author of a work consisting of the essence of Śaivāgama (Tātparyadipika ?) is next described. By his orders his subordinate named Bollurāja is stated to have got the present charter issued in consultation with the mahājanas of Elase and Kuppagadda in Banavasi province in Kuntaladēśa. Boundaries of the village are next given.

Mahārājādhirāja Rājaparamēśvara Bukkann Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Duggaṇanāyaka. Full of lacunæ.

Records the repairs made to the temple of Gōpinātha by Aubhalanātha, son of Chaundarasa of Nandavara for the merit of his master Mādhavāṅka (s. a. Mādhavamantri), governor of Banavase and the gift of some land bestowed for the same by the mahājanas and gaudaprajagal of the 18 kampapas of Gutti (Chandragutti) at his instance.

Gives the praise of Lākulēśvaradēvayya and his disciple Chikidēvayya and registers the gift of some land to the above priest for services in Madhukanātha temple. Record incomplete in the beginning and middle.

Murāri, son of Pombuchela Dēvarāja is named as the writer of the grant in the presence of Madhukēśvara (god) in Banavase.

Both Bukka and his minister mahāpradhāna Mādhavāṅka, governor of Banavase are referred to in the record. A grant is registered by Nāgappa, son of Sivadēva, chief of Rattakal for the god Virēśvara set up by him near the god Madhukēśvara at Banavase to Obikkidēva Voḍeyar, son of Lākulēśvara-dēva Voḍeyar, in the presence of the eight *hittus* (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kūduvalli agrahāra presented to Śringēri Matt by Harihara-mahārāyaru during the regime of the gurus, Purushōttama Bhārati and Rāmachandra Bhārati, etc.

Registers the gift of the village Krishṇāpura by Dēvayya to Tippambhaṭṭa.

Registers the gift of the village Agale-Hulekere by Timmaṇanāyaka (chief of Harati ?) for the merit of the king to defray the expenses of illumination in some temple not named.